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**O** PINIONS may differ as to the effect in Central America of the policy of our State Department, or of its head, Secretary Knox, toward Nicaragua, but there has been perfect unanimity in the praise and tributes that have been elicited by Mr. Knox's proposal to the nations of the world for the establishment of a permanent international court of arbitration. True, there is nothing startling in the proposal, but there is still considerable opposition to it, and its adoption would constitute a substantial victory for the cause of peace and equity.

The latest conference at The Hague provided for a permanent "prize court" to decide appeals from decisions involving property captured at sea in time of war. For all other international disputes now subject to arbitration temporary and special tribunals have been provided for by the conferences. What Secretary Knox has pointed out is this—that the creation of special tribunals involves delay; that such courts cannot inspire the same degree of confidence as a permanent court; that the greatest obstacle, perhaps, to the rapid advance of arbitration as a substitute for war is the feeling that the decisions of the arbitral courts are not strictly judicial, but rather political in character, or "diplomatic;" that compromises are often arranged in order to satisfy both parties and leave no heart-burnings and disappointments; and that, therefore, the way to popularize arbitration is to insure the absolutely impartial and sound quality of all decisions. This cannot be done without making

the court independent, permanent, authoritative, and enabling it to build up doctrines, traditions and rules.

If these premises be granted, the conclusion follows that instead of creating a new court practical sagacity suggests the extension of the functions and powers of the permanent prize court, which cannot sit except in times of war, and which is not nearly so necessary as is a court to settle disputes that arise under the regime of peace and which occasionally bring nations to the verge of war.

Nothing could be more reasonable and modest than this proposal, and if it shall be rejected the inevitable and painful inference will be that some of the governments are insincere in their professed sympathy with arbitration, or that we have not made as much progress as we flatteringly imagine at academic peace meetings.

At the time Mr. Knox submitted his suggestion a peace league, knowing nothing of the step, was petitioning Congress and the President in favor of a plan of summoning a parliament of parliaments—including the new Asiatic ones—to discuss the abolition of war and the adoption of great safeguards of peace. Such a parliament might or might not pass inspiring and ringing anti-war resolutions, but it could not commit the executives of the respective countries and might end in smoke or eloquent talk. The advantage of the Knox plan is that it is addressed to the chancellors and foreign ministers and proposes a definite and important step to which little honest or rational opposition can be publicly expressed. If that step is too long, what hope would there be in a parliament of parliaments and the advocacy of even more radical steps?



### The President's Legislative Program

What Congress will do in obedience to the popular demand for "progressive legislation" is a matter for conjecture and speculation, but what the administration would like to see done, and what it holds to be necessary and reasonable at this time, is now sufficiently clear. The Presi-

dent's messages, general and special, have in effect outlined a program of action. What is more, the President has had bills drawn by the Attorney General which embody his views and proposals. This practice, now regarded as natural and commendable, would have been deemed revolutionary a few years ago, when the President was supposed to leave all legislation to Congress and limit himself to expression of opinion in messages and to the exercise of his veto power.

The President has no sympathy with those who are demanding "a rest" for the country—the postponement of all promised laws to which these or those interests or industries object as either premature or unnecessary. He stands by his pledges; he wishes to clinch and extend the Roosevelt policies. He does not think it right or expedient to ignore the progressive sentiment of the country.

His definite recommendation to Congress may be summarized as follows:

That the Sherman anti-trust act, which many regard as too extreme and a constant menace to industry and business, be left intact, as the decisions of the courts have removed the elements of uncertainty from it and shown that no consolidation that only incidentally restrains trade and that has its reason for being in the desire to economize and increase efficiency has anything to fear, provided it refrains from oppressive means of eliminating independent competitors.

That, for the benefit of corporations that wish to remain within the law but at the same time obviate undue interference by the states and threats of prosecution, a statute be enacted by Congress providing for voluntary federal incorporation of concerns engaged in interstate commerce, such incorporation to involve no exemption from the trust act in any sense.

That the interstate commerce commission be given increased power over rate-making, railroad classification, etc.; that railroad agreements as to rates and other matters be made legal within certain safe limits, and that the issue

and manipulation of securities—stocks or bonds—by carriers be controlled by the commission, to prevent inflation and consequent injustice to the public and investors.

That a Court of Commerce be established to deal with appeals from the decisions of the commission and other railroad cases, in order to avoid delays and expensive litigation, to expedite cases in which the interests of the shippers require prompt action.

That the promise of the party platform with regard to postal savings bank be carried out.

That Congress promote and facilitate the great conservation movement, and especially the anti-monopoly phases thereof, by enacting the additional legislation that is admittedly needed to prevent alienation of water power and the squandering of other natural assets in the shape of coal land, oil land, timber, etc.

In the matter of conservation the President has endorsed the ideas of Secretary Ballinger as set forth in the latter's annual report and has approved the bills prepared by the secretary, although the Pinchot-Ballinger controversy has developed many attacks on the secretary's good faith as a conservationist, and the congressional inquiry now in progress is to determine the truth or falsity of a number of grave charges against Mr. Ballinger. There is no reason, however, why the conservation bills that are now before Congress should not be considered and acted on, as Mr. Taft suggests, without reference to the investigation, which may affect persons or throw light on past transactions, but which cannot affect constructive and future policy.

It is certain that, owing to the dismissal of Mr. Pinchot, chief forester and ardent champion of conservation, as the result of a letter of his to a senator in which serious reflections were made on the Attorney General and even on the President, to pending claims in Alaska and to various other causes, "conservation" will be the paramount question of the congressional year. It is, however, a question which requires not passionate and eloquent advocacy, but hard study and deep knowledge. How to conserve and utilize



at the same time; how to take care of the present generation without sacrificing the rights of the unborn; how to segregate mineral lands from agricultural; how to reserve water power while encouraging occupancy and development—these and other questions are by no means as easy and simple as some think. The President, in referring to them, said in his conservation message:

It is exceedingly difficult to frame a statute to retain government control over a property to be developed by private capital in such manner as to secure the governmental purpose and at the same time not frighten away the investment of the necessary capital. Hence, it may be necessary by laws that are really only experimental to determine from their practical operation what is the best method of securing the result aimed at.

Existing laws, at any rate, are inadequate, and this accounts for much of the controversy and the bitter recrimination over conservation. There is no longer any doubt as to national policy; the thing is to embody it in sound and enforceable legislation.



### Will the Income Tax Amendment be Defeated?

It is widely believed that Gov. Hughes has "killed" the pending amendment to the federal Constitution empowering Congress to levy a tax on incomes without the impossible condition of apportionment according to population. The New York executive surprised many of his admirers by advising the legislature to reject the amendment. His argument for rejection was novel—very different from the arguments of those who do not believe in income taxation, or who would leave this source of revenue to the states. He admits that the federal government ought to be given the power to tax incomes, and that the lack of such power may prove embarrassing or dangerous in crises or emergencies. He would support a properly drawn amendment. But, in his judgment, the pending amendment is defective in that it fails to protect the just rights and sovereignty of the states. Though a Republican and a "progressive," it is in the name of state rights that Gov. Hughes recommends the rejection

of an amendment which many Democratic executives and leaders—including Gov. Harmon of Ohio, who was a member of the second Cleveland cabinet—have not hesitated to indorse.

The Hughes objection rests on the clause in the amendment which authorizes taxes on incomes "from whatever source derived." This clause would enable the federal government to tax incomes from state, county and municipal bonds, according to Gov. Hughes, and would affect the borrowing powers of the states, compel them to pay higher interest rates, and generally place them "at the mercy" of Congress. As states are sovereign within their sphere under our system, this would be fundamentally at variance with the spirit of the Constitution. To argue that Congress *would not* attempt to tax the income from state bonds, Gov. Hughes says, is to ignore the fact that it *has* attempted to tax such securities, and deliberately, and that many Senators and Representatives have advocated such taxation in the past.

It is feared by the supporters of the amendment that this objection will be fatal to the amendment, as some legislatures will take advantage of it to mask their dislike of income taxation, while others will honestly discover merit and force in it. Indeed, it is now freely predicted that the amendment will fail even if Congress shall change the clause in question, for some organs in New York and New England are demanding other exemptions.

In the West the Hughes argument is regarded as technical and superficial, and it is regretted that so able and faithful a man should have found himself on the side of "the interests" and of special-privilege. It is argued against him that to tax incomes of individuals from state bonds is not to invade state rights at all, any more than it is an invasion of such rights to tax legacies and inheritances; that state rights are not more sacred than individual rights, and that if citizens may be taxed to any extent, an indirect tax on state borrowing power is not so terrible a threat to our free institutions, and, finally, that the question of exempting

state bonds might well be left to Congress as one of policy and expediency. However, the important fact is that the objection has been indorsed by so many that the amendment seems foredoomed to defeat. What will the progressive elements of the country think of such an outcome? What effect will it have on the irrepressible conflict between the ultra-conservatives and the militant insurgents?



### Lynching and the Law's Delay

Some satisfaction has been expressed in the press over the lynching figures for the year 1909. They show a decrease as compared with 1908, but they are still too high to be regarded with equanimity. The killing by mobs of seventy-eight persons, without trial or the form of a trial, and the brutality attending some of these lynchings, cannot fail to shock the sober-minded citizen who knows that due process of law and justice is essential to civilization and to the security of all of us.

Moreover, while in 1908 one hundred persons were lynched, in each of the three years preceding that twelve-month the number was below that of last year. It cannot be said, therefore, that the tendency is toward less mob law and more respect for orderly processes of justice.

It would be idle to expect any consensus of opinion as to the cause or causes of lynchings. The discussion reveals the usual disagreements. Some attribute the evil to the anger and frenzy aroused by crimes against white women by negroes, though the record shows that half of the negroes lynched in 1908 were accused of other crimes. Some complain of general habits of lawlessness in many American communities, attributed to lax administration, mixed populations, spoils politics, the bad example set by officials. But the greatest stress is now laid, as a rule, on "the law's delays," the antiquated procedure and practise of our criminal courts, the absurdly excessive importance still attached to technicality, form, verbiage, not only by trial courts but by appellate tribunals.

Grand juries and governors have spoken plainly on this phase of the question, and there can be but little doubt that if the administration of the criminal law were prompt, efficient, businesslike, and if punishment followed conviction without interminable delays, many who participate in or connive at, justify and excuse mob rule would become supporters of legal methods. At present grand juries refuse to indict—as recently at Cairo, Ill., where two men had been lynched for murder by “respectable citizens”—if no innocent man has suffered, and the situation is exceedingly serious.

In regard to the distribution of the lynchings, the South had all but five of the seventy-eight cases above referred to, Texas leading with fourteen for the year, Georgia coming next with twelve cases, and Alabama and Florida following with eight each. Oregon and Illinois of the northern states have had to deal with the lynching evil in aggravated form. In the latter state a sheriff was ousted from office under a law which inflicts this penalty of suspension on sheriffs negligent or cowardly in the discharge of their duty. The governor did his utmost, and the comments of the state press were vigorous and sincere in their denunciation of mob violence. Illinois, like other states, needs urgently a reform of the criminal law and its administration. Perhaps the disgrace which the state keenly feels as a result of the lynchings will stimulate interest in that question, one which, under ordinary conditions, fails to arouse either professional, legal, or public concern.



### The “Insurgents” and Party Regularity

Differences within parties, threatened bolts, feuds, actual secession of minorities—all such things are familiar to readers of political history. The Republican party has had its troubles in the past, yet until lately its discipline and unity have been the marvel of other parties. The crisis which has grown out of the struggle between the “regulars” led by Speaker Cannon and Senator Aldrich and their lieutenants, on the one hand, and the so-called insurgents,

on the other, a crisis due entirely to intellectual and moral differences, and not to factionalism or "spoils," may beget momentous consequences.

Who are the insurgents, and what is their insurgence directed at or intended to accomplish?

There are several varieties of the insurgent species. The Senate insurgents are not struggling against the same specific things as the House insurgents, while the latter are by no means at one regarding all national questions. The essential grievance of the House insurgents is the unfairness of the present "rules" of their chamber—rules which give the Speaker too much power, the minority too little, and the individual Representative no power at all. For years there has been agitation in favor of a revision of the house rules, but the Speaker and his supporters have succeeded in marshalling majorities to defeat all attempts in that direction. Last spring some slight concessions were made to the critics of the rules, but they did not satisfy the minority.

The insurgents of the House wish, first of all, to change the rules substantially and deprive the Speaker of the power to appoint committees and thereby direct legislation. They would have all committees appointed by the House itself, and they would further change the rule of "recognition," which enables the Speaker to overlook any Representative whose views or bills he does not approve. The insurgents are in favor of majority rule in the House, but they say that the majority must be free, not driven by so-called party leaders to vote as an inner clique desires. They are in favor of reasonable rules designed to prevent obstruction and needless talk, but they are not in favor of rules that destroy all freedom of discussion and all individual and group initiative. The fight of the insurgents on "Cannonism" is thus chiefly a fight on the present rules as applied by the present Speaker.

In the Senate there is full freedom of debate, and practically all legislation is by "unanimous consent," in the sense that agreement between the majority and the minority par-

ties decides when votes shall be taken on pending measures. The Senate insurgents, like some of the House insurgents, are merely militant "progressives." They think that the "regulars" are too conservative, if not reactionary; that the people's rights and interests are not properly protected in Congress; that the promised extension and reaffirmation of "Roosevelt policies" will be secretly resisted in every way at the bidding of privileged interests or powerful trusts and syndicates; that there is danger of betrayal of the people by "regulars" even when ostensibly they are lending support to conservation or railroad and corporation legislation.

The insurgents are not all equally "radical," and among the regulars there are, as the former will admit, men whose devotion to the cause of justice and reform is above suspicion. Nevertheless the reason for the existence of the insurgent movement, in so far as it is not directly traceable to the House rules and methods of controlling debate and legislation, is found in the distrust of the standpatters and their allies by the aggressive progressives.

Efforts at party peace and compromise have been made by Republican leaders, including the President, and to some extent they bid fair to be successful. But there is no likelihood of the early restoration of complete harmony, and all thinking observers feel that the voters, at the next congressional election, will be called upon to decide in many districts the merits of the controversy. It is more than probable, also, that the insurgent movement within the Republican party will affect the next presidential campaign and influence the nominations and the platform of 1912.



#### Uniform Legislation and the "House of Governors"

In January, under the auspices of the National Civic Federation, a conference was held at Washington to promote uniformity of legislation among the states. The subjects discussed included divorce and procedure in divorce cases, child labor, employers' liability for industrial accidents, commercial law, conservation of resources, develop-

ment of water power, etc. At the same time, by wise prearrangement, a conference of Governors was in session at the capital—the first conference called by the state executives themselves. The questions that were considered by this body—prophetically called in the press “The House of Governors”—covered practically the same ground, but the discussion was of a somewhat different character, as the governors were not prepared to pass formal resolutions or recommend definite action. The foundations for the governors’ conference were laid by Mr. Roosevelt, who summoned state executives, with other leading men, twice to the White House in the interests of the then new conservation movement. It is hoped that gradually the informal conference of governors, which will meet annually hereafter, and not at Washington, but in the several state capitals, and the programs for which will be carefully prepared by a committee, will evolve into a real House of Governors, with recognized duties and functions.

There is, of course, no constitutional provision for a body of this kind, and it is not likely that one will ever be adopted. But the ablest thinkers and lawyers of the country feel that in some extra-constitutional and yet natural way the needed addition to our governmental machinery may be made, not only without mischief but with great benefit to the people and with their entire approval.

What could a House of Governors do? Gov. Hughes, in his speech to the conference, named three classes of subjects for its attention—uniform legislation, state comity as regards general policy, and educational exchanges of experience and ideas. The governors might at first meet with considerable difficulty in securing proper treatment of their suggestions from the legislatures; indeed, they might arouse distrust and jealousy, for under our system each branch of government is independent and co-equal. It cannot be doubted, however, that the value and usefulness of the proposed regular conference will be increasingly recognized and prejudice against it overcome by discreet management.

Uniformity of legislation, where conditions as to pop-

ulation, climate, industry render it possible, is certainly highly desirable. And no matter to what extent the federal government may assume responsibilities that now devolve on the state, there will always be a wide field in which voluntary coöperation and harmonious action by the states will be the only means of efficient and enlightened administration. The states will not be abolished; the central government could not, even if it would, take over their powers. If, then, we desire the maximum of efficiency in government, we must have uniform action where the problems are common to all or to several states and the solutions equally common. And who can promote uniformity better than the state executives, who, as was pointed out by Ambassador Bryce, are coming to be regarded more and more as the "personal representatives of the people." What, in other words, the presidential office has become to the people of the whole country, the governorship is becoming to the people of the state. Democracy implies leadership, and large bodies like legislatures cannot lead. The moral power of the state executive is growing, and yet there has been no "usurpation" and no invasion of the sphere of either the legislative or the judicial department. The developments are such that in a short time a "House of Governors" may arise in response to a genuine popular demand. Meantime it is well for the governors to meet annually and confer on policies and legislation.



#### Neutralization of Manchurian Railroads

Our Secretary of State, Mr. Knox, recently proposed in a note to the powers of Europe and the Far East the "neutralization" of the Manchurian railroads. He suggested the purchase of these lines for China by an international syndicate and the vesting of the title to them in China, with the understanding that they shall be operated as purely commercial enterprises, and on terms equally fair to all. The proposal was made largely as the result of friction between Russia and Japan, and between these powers and



China, over the extent of the territorial and political jurisdiction conferred by the Portsmouth peace treaty on the owners of the Manchurian lines. There has also been much talk of violation of the open-door principle in Manchuria through rate manipulation and favors to Japanese and Russian merchants.

The proposal has been declined—by some with polite regrets, by others in argumentative communications. But the rejection, for the present, is final. Russia cannot see why she should surrender the two sections of railroad which she succeeded in retaining after the disastrous war; Japan denies that she has been guilty of any bad faith in her railroad policy, or that the open-door principle has been violated. Both of these powers have ambitious plans in the Far East, and the ownership of the Manchurian roads subserves these plans in a number of ways. Neutralization would interfere with political if not with commercial designs, and although this cannot be avowed, there is nothing mysterious in the situation.

Not only has the proposal been rejected, but many semi-official organs have attacked the United States for submitting it so suddenly, without any previous "sounding" of the interested powers. Some have charged our State Department with selfishness and arrogance, while Japanese editors have bitterly complained against China, whom they suspect of having feloniously instigated the proposal. Even England and France, whose trade would greatly be benefited by neutralization, have failed to approve the scheme, fearing, no doubt, to offend or embarrass their respective allies, Japan and England.

It is not probable that the United States expected immediate success for its plan. Possibly it was put forward with a view to future developments, or in order to elicit a compromise with reference to new railroad construction that is being projected. Ultimately, if China has the proper backing of friendly powers, the Manchurian lines will come under her control, and to keep the neutralization idea before the world is to advance, morally at any rate, the interests

of the open-door and equal opportunity for all in the Far East.



### **The Strange and Uncertain Result in England**

According to the peers and the tory-unionist party the recent general elections in the United Kingdom constituted a "referendum" on the radical budget, with its land and liquor taxes, and its alternative, "tariff reform," or the proposed return to protection. The liberals and other supporters of the budget denied that the election could possibly have, or was intended to have, the character of a popular referendum on the issue of the budget, or even on the budget versus protection. They accused the peers of hypocrisy and usurpation, and made limitation of the lords' vote, the reforming of the upper chamber of parliament, the paramount issue of the campaign.

What the mass of the electors thought of the situation can only be inferred or conjectured. Certain it is that several secondary issues were injected into the fight—Irish home rule, national defence, the alleged danger of socialism, the need of a second chamber to prevent too hasty or demagogical action by the Commons, etc.—and each of these and other issues must have had some weight with a section of the voters. A referendum so confused and obscure can have little value and no party need consider itself bound by the result.

As a matter of fact, the results of the British parliamentary elections are disappointing to all parties and bewildering to the keenest observers. The liberals, who had hoped for a decisive verdict in their favor, failed to obtain it; the tories, who had expected a landslide for their side, secured only moderate gains. The Labor party's representation has been reduced; among the Irish nationalists factionalism has again appeared. The tory-unionists have as many seats as the liberals, but the latter will have the support of the Labor members and, on leading questions, of the Irish nationalists, and thus a coalition majority of about one hun-

dred and twenty will be back of the new liberal-radical ministry.

As to the issues, the elections settled nothing, except, possibly, the acceptance of the radical budget by the upper house. That is to say, if the Commons again sends up the budget to the peers, that house must adopt it without stopping to inquire how a majority had been found for it, and whether or not labor votes or Irish votes had helped in putting it through. Any majority for the budget in the Commons will now suffice to assure its reluctant approval by the lords.

But none of the other issues can be considered as settled; already the tories have served notice that no tampering with the vote of the lords, no home rule bill, no radical social-reform legislation will be permitted; as no mandate for such things was given by the electors.

The task of governing and legislating for the United Kingdom may in fact prove an impossible one in the new parliament, and another election may become a sheer necessity within a year or so. That election, it is clear, will turn chiefly on the issue of free trade versus protection, since it is recognized widely that all the tory gains in the elections were due to their program of tariff reform, not to the opposition to the budget. The one unmistakable feature, indeed, of the recent elections was the strong drift toward protection. But for that, the opponents of the budget, the defenders of the peers, would have suffered overwhelming disaster.

The very complex situation that has been created threatens to become further tangled by the action of the Irish members, who were not too friendly to the budget, and to the talked-of possibility of an understanding between them and the tory-unionists regarding a home rule measure. Tory statesmen are quite as "squeezeable" as liberal, and the Irish have never lost sight of the chance of getting home rule from the tory ministry. The violent denunciation of home rule by tory organs and orators may have been sincere, but circumstances may change, the point of view may

be shifted, and what was unsafe, if not treasonable, in liberal home rule may be represented as perfectly innocent under tory auspices and guidance. Of course, an agreement to this kind would enable the tories to overthrow the liberal ministry. Only, in that case, the tories would be just as dependent on the Irish members, as much at their mercy. It is many years since the Irish members held the balance of power in the Commons, but the exciting events of the Parnell era have not faded from the general memory. To the Irish members home rule is the sole issue; they have had to wait and exercise patience, but now they will have another opportunity to advance their cause. However, insistence on a home rule bill from the liberals would only hasten the general election, since the house of lords would never approve of such a bill from the liberal party. It might pass a tory home rule bill without demanding another election, but it would make no such concession to the liberal-radical, labor and Irish coalition.





## VII. Woman in the Era of Revolution\*

By George Willis Cooke

THE great fact in the development of civilization during the seventeenth and eighteenth centuries was the growth of the state in a manner to give it a controlling position in human affairs. It was a period of revolution, of struggle of state with state, of internal discords and reconstructions, and of conflict of class with class in the attempt to secure control of national institutions. Wars were frequent, and sometimes involved the whole of western Europe. At first they grew out of religious differences or dynastic jealousies; but later they were the result of class struggles or demands for the advancement of trade.

When we fully recognize the extent to which survivals of tribal and feudal institutions continued through the sixteenth century we will not be surprised that it required more than two centuries to give the state permanent foundations and security. Many of the first settlements in the American colonies were on the communal basis of common land. It is not a question of any importance here that this feature of the settlements was soon abandoned; but the frequency with which it was at first adopted as the one natural method most desirable shows unmistakably the ex-

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tent to which it survived in all the most progressive countries of Europe. To whatever extent feudalism had been modified, there can be no doubt that it remained a controlling influence as regards land, social precedence and political power, which it does even to the present time. The church was reformed, but it reorganized for a more vigorous extension of its authority and influence; and as a result it regained its power in Spain, France, Italy, southern Germany, and elsewhere. Throughout the seventeenth century it seemed doubtful if the reform movement would be able to sustain itself, many forces being combined against it.

The civil war and the Commonwealth in England, with the restoration and the revolution rapidly following each other, show the extent of the struggle in that country for the supremacy of the state. The origin of parties, their contentions with each other, the agitations over religious questions, the conflicts with regard to labor and class interests, indicate the revolutionary processes necessary to the getting rid of even a part of feudalism. In France there were the wars of religion, the weaknesses and the scandals of Louis XIV and Louis XV, the excesses of the nobility and the growing wretchedness of the peasantry, and the resultant revolution. During all this period Italy was the scene of struggles between the neighboring states for its possession, and divided within itself because each city and fief persisted in retaining the old feudal methods of administering its affairs. In Germany the feudal influence remained complete, making it impossible that its little states should unite for a genuine national life. The peasant wars for class recognition and their brutal suppression, the hundred years' war of religion, and the succeeding struggles for the extension of territory within its limits on the part of various nations, were but phases of the attempt to make the state an effective force in civilization.

Then came the great explosion in France at the end of the eighteenth century, as a legitimate result of what had gone before. It was succeeded by the dictatorship of Buonaparte, and his downfall before the growing power of Great

Britain. If there followed a period of peace, it was because manufacturing and commerce were growing, rather than because men were satisfied with the autocratic power made rigid in the reaction from the revolutionary era. The labor agitations in England, the discontent and changes of dynasty in other countries, only prepared the way for the last great revolutionary movement of the middle of the nineteenth century. Even yet feudalism controlled governments, and the peoples were thought to be the property of rulers, worthy only to be dealt with as individual whim might dictate.

The changes thus briefly hinted at indicate the long period of struggle passed through in order to secure for the state a permanent character and power. Where local or feudal influences were in control, as in Italy and Germany, the consolidated state came at a very late period. In England the early influence of Parliament, and its modifications of autocratic authority, gave the state a definite character in the seventeenth century. In France the failure of the national Parliament, known as the States-General, gave opportunity for the growth of absolutism in state and church alike. The king, nobility, the higher churchmen and the rich bourgeois formed an aristocratic body with interests separated from those of the nation. While these classes did not always agree with each other, they united to tyrannize over the rest of the nation, and ignored the growing miseries of the people whom they plundered. A natural and legitimate result of these methods was the revolution, which gathered force throughout the eighteenth century, and swept away all who had opposed the true interests of the state and its normal development.

It is a complete misreading of history which assumes that it was the skeptical philosophy of the eighteenth century in France which caused the revolution. More substantial causes must be found for such a momentous event. These may be found in the autocratic rule and the depravities of the kings, in the vast wealth and shameless bigotries of the churchmen, in the absenteeism and luxurious living of the

nobility; but, most of all, in the excessive taxation, the neglect of manufacturing, and the famished condition of the peasantry. Agriculture was neglected, and the artisan class banished for religious reasons, by excessive taxation or other restrictive measures.

One characteristic of this period was the rise of the middle class in England and the bourgeois in France. It included those devoted to manufacturing and commerce, the bankers and capitalists, and all who bought and sold for the sake of profits. Governments were dependent on this class for financing their many wars, and much was done to protect and promote its interests. After the period of great geographical discoveries it was assumed that wealth consists in the precious metals, and every effort was made to retain them from passing to other countries. Money and wealth were regarded as one and the same. Accordingly, that kind of foreign trade which would bring money into a country was encouraged, manufacturing was thought more important than agriculture and mining, and government directed its efforts to the promotion of these results. Towards the end of the eighteenth century machinery came into rapid use, owing to the awakening of a remarkable spirit of invention.

In the early part of our period commerce was encouraged as an aid in promoting military power; but during the eighteenth century a change occurred, commercial enterprise took the lead, and wars were then fought almost wholly for its promotion, the extension of colonies or the control of commercial opportunities. To a large extent it was the commercial or bourgeois class represented in the progressive movements of the eighteenth century, which demanded larger freedom and the cessation of autocratic power. As yet the wage-earning or proletarian class was not recognized, and had not promulgated its demands. It felt its poverty and its misery, but was too ignorant to make effective its protests, although in the revolution they began to find voice.

Throughout the period from the beginning of the



Renaissance to the Revolution there was a growing tendency to abolish all communal and feudal methods of activity, especially in manufacturing and commerce. In agriculture the old conditions to a considerable extent survived, and therefore the peasantry progressed least of any class. In the absence of large-scale machinery of any kind, manufacturing was largely undertaken by the individual workman and his apprentices. With the downfall of the trading cities and their guilds, commerce was carried on more and more by individual enterprise. In a word, as the state grew there was a corresponding growth of individualism. Indeed, one of the functions of the state was to stand between the individual and the authority of the lord, the guild, the church, and the other social forces which had grown out of tribal and feudal conditions. The state legislated against the guild institutions, and abolished many of them because no longer fitted to developing commercial and labor demands. In the name of the king it intervened between the local court and individuals, to establish national law. It aided in the abolition of communal and common lands, which it adjudged to the aristocratic class, thus winning favor to itself from those powerful to give it support. Now and again it abolished church lands to its own advantage. It even invaded the family to protect the wife, and to secure her a greater recognition in regard to property or the care of her children. The state sought to deal directly with the individual, and to abolish all intervening groups and institutions coming down from the past, especially those of a legal or political nature.

The growth of individualism went on at a greatly accelerated rate during this period, owing to the evolution of the state, the development of household industries, the progress of colonial enterprise and settlement, and the advance of philosophical opinion. In no direction did it show itself more conspicuously than in the formation of political opinions based on philosophical theories. These opinions began in the Renaissance, with a revival of interest in the political and social theories of Plato, Aristotle, Cicero, Sen-

eca, and others. The speculations of these men in regard to the laws of nature, the origin of society, natural right, social contract, individual liberty, and various others of like character, were much discussed and eagerly accepted, with modifications adapting them to modern conditions. Many attempts were made to apply them to the development of the state; and these were the source, in part, at least, of the revolutionary struggles.

The most fundamental of these theories was that of natural law, which took definite form among the Romans in their desire to find some foundation for legal enactments and interpretations more permanent than changing customs and laws. They conceived of what is natural to man and to the universe, what exists primarily, in the nature of things, or, that a divine will is inherent in man and nature, producing a state of freedom, equality and justice. All existing institutions and laws were judged by this standard, and approved or found wanting. This standard was made a test of what exists, but also a model for reforms. In the light of this theory man was held to be good by nature, and to have been perverted by existing institutions. Men are naturally free and equal, and they should enjoy liberty and happiness. At first each man was a guide to himself and his family; but it was found there were advantages in coöperation, and a social compact or contract was made by which men agreed together to live under governments and laws. Such were some of the theories of the revolutionary era, partly inherited from the Greeks and Romans, partly retained from the Teutonic tribes, and partly the result of the conditions existing in that period. They were first embodied in the fundamental law of a people by their use in the Virginia declaration of rights, June 12, 1776, in these words: "That all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot by any compact deprive or divert their posterity, namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."

It is not necessary to point out the manner in which Milton, Locke, Rousseau, and Kant furthered the growth of these principles. They became very popular, and greatly aided in the revolutionary movements. They created enthusiasm, aroused eager expectations of reform, and led to anticipations that in revolutionary changes society might be re-created on a right foundation, one that would ensure to all "life, liberty and the pursuit of happiness," and on a basis of "liberty, equality, and fraternity." It was assumed that all governments ought to be based on these natural rights, that the sovereignty of the people must be henceforth recognized, that all persons may be henceforth free and happy. Every man was to take part in making the laws which governed him and all others; and, if the government in any manner fails, he must be at liberty to overturn it and devise a better.

As a result of these ideas, products of the revolutionary era, we find for the first time a demand that women shall participate in government on a basis of an equality of rights with men. It was urged that if liberty of the person, freedom to secure property, and right to the exercise of suffrage, are natural rights of all men, that they must be also of all women. All the more so, since it was one of the revolutionary principles, that suffrage belongs to the person, not to property. It is not land or money which votes, but manhood. Granted this, it is difficult to ignore womanhood. Woman is an individual, capable of judgment, reason, and the appreciation of liberty.

In France Condorcet advocated the admission of women to civic rights and to the suffrage. In 1789 he presented to the National Assembly a petition of women asking for political rights, which was rejected with scorn. In his pamphlet on the subject he answered the arguments against women with cleverness, and keen penetration into their needs as citizens and their obligations as members of the state. He said that men had not been disfranchised because of stupidity, and that if women are not politically wise it is because education has been withheld from them. He was of the

opinion that political rights would no more unfit women for motherhood and household duties than workmen for their crafts. The recognition of equality, to his mind, must be accepted as advancing morality, for inequality corrupts and degrades. His chief contention was that the arguments for the rights of men are equally good with reference to women, and that nothing can be said for male suffrage which will not be as urgent for female. Women have been kept from these rights by sheer strength, and by the use of the meanest of sophisms.

A logical result of the declarations of rights was the assertion of Olympia de Gonges, writer of plays and pamphlets, who perished by the guillotine in the revolution, that woman is born free and with rights equal to those of man. It was Mary Wollstonecraft in England, however, who first formulated the claims of her sex, which she set forth in her *Vindication of the Rights of Women*, published in 1792. Mrs. Fawcett has justly said that the period of fermentation concerning the rights of man "did not pass by without producing its effect on the greatest despotism of all, that of man over woman." The real significance of this subject, she rightly estimated in recognizing the idea that women exist to minister to the amusement, enjoyment and gratification of men, "was clearly allied to the idea that peasants and workmen exist solely for the satisfaction of the wants and pleasures of the aristocratic classes"—a rejection of which theory caused the French revolution. It was a recognition of the force of this statement which led Mary Wollstonecraft to reshape the arguments for the rights of man (which she had eloquently stated in a pamphlet directed against Burke) with a plea for the rights of woman.

Mary Wollstonecraft was a teacher and writer, who spent some months in Paris during the progress of the revolution, and accepted with enthusiasm the theories of Rousseau and the other representatives of the revolutionary movement. She condemned Rousseau, however, for pleading the rights of man and ignoring those of woman. Ar-



Mary Wollstonecraft Godwin, Author of "A Vindication of the Rights of Woman."



Madame Récamier.

dent as Rousseau was for liberty, he eloquently claimed that woman should aim at nothing more than serving man and devoting her life to pleasing him. His theory in regard to the rights of women he summarized in the statement that "the education of women should always be relative to that of men. To please, to be useful to us, to make us love and esteem them, to educate us when young, and take care of us when grown up, to advise, to console us, to render our lives easy and agreeable: these are the duties of women at all times, and what they should be taught in their infancy."

In her book Mary Wollstonecraft expressed the conviction that women ought to exercise the right of suffrage; but in a parenthesis rather than as the special aim presented in her work. The right for which she especially pleaded was that of a sound and rational education—physical, intellectual, moral, and religious. Her piety was fervent, and her moral aims for women were high. She rightly insisted that those moral and intellectual weaknesses in women which were criticised and satirized by men, were almost wholly due to the deficient and defective education given them, which



Jane Austen.



Mrs. Thrale, later Mrs. Piozzi,  
the Friend of Dr. Johnson.

emphasized their sex characteristics, their dependence, and their mental incapacities. A few sentences will give a just estimate of the teaching of Mary Wollstonecraft, and a fair idea of the wholesome nature of her plea for the rights of women. "I do not want [women] to have power over men, but over themselves." "It is not empire, but equality and friendship which women want." "Speaking of women at large, their first duty is to themselves as rational creatures, and the next, in point of importance, as citizens, is that, which includes so many, of a mother." In a word, what she demanded for women was education, economic independence, political enfranchisement, and social equality.

However moderately and rationally Mary Wollstonecraft stated these demands, they were regarded as immodest, unwomanly, and revolutionary. A few persons were prepared to accept them as just, and as legitimate conclusions from the new conceptions of social and political right. As the revolutionists were only a small minority in England it can be supposed that only the most advanced were ready for so mild a gospel of reform as that Mary Woll-



Marie de Rabutin Chantal, Mar-  
quise de Sevigné.



Madame Récamier.

stonecraft preached. In England at this period the education given women was almost wholly one of accomplishments rather than of solid instruction, and even many years later anything like serious study was regarded as quite out of place for a girl. The idea that women should be educated in the same manner as men are was seldom broached, and did not in any degree enter into the system of intellectual training for women then in vogue. Boarding schools and private academies were established during the later years of the eighteenth century, but their instruction was almost wholly with a view to accomplishments. What was desired was that a woman should become a lady, an influence in polite society, that she should amuse the idle hours of her husband, and that she should be a housekeeper and home-maker. This theory was definitely stated by Rousseau, when he said that "the education of women should be always relative to the men." The same theory was maintained by Zschokke, the eminent German author and publicist, who said that the vocation of woman is to be a loving wife, a cheerful companion, a diligent home-maker and the teacher of her children. He would not give a woman a pub-





Madame Roland.



Madame de Staël.

lic education, but one that cultivates her affections and prepares her for the home. Even Richter said that girls are to be educated as mothers, that is, as teachers.

To what a limited extent the idea of the higher education of women had penetrated English thought may be seen in a short paper by Swift on the education of ladies. "There is a subject of controversy," he wrote, "which I have frequently met with in mixed and select companies of both sexes, and sometimes only of men—whether it be prudent to select a wife who has good natural sense, some taste of wit and humor, able to read and relish history, books of travel, moral or entertaining discourse, and a tolerable judge of the beauties of poetry? This question is generally determined in the negative by women themselves, but almost universally by the men." When so small an amount of intellectual training as Swift indicates is regarded as detrimental to a wife it is not to be supposed that education was very widely diffused amongst women.

Valuable as the home is, not all men and women were convinced that women would be injured for their place in it, if they were to secure a larger measure of intellectual training. In the last years of the seventeenth century Mary Astell published a defense of the female sex, in which she



Mrs. Montagu (Elizabeth Robinson).



Hannah More.

pleaded that women ought to have a better education. She insisted that, if girls were given the same opportunities that boys enjoy, the results would be as beneficial. She rightly said that women are weak and silly because all that would prepare them for a stronger character and a sounder deportment is denied them. At the same time Daniel Defoe put forth a plea for the better education of women, in which he said: "Their youth is spent to teach them to stitch and sew or make baubles. They are taught to read, indeed, and perhaps to write their names or so; and that is the height of a woman's education. He asked what a man is good for who has no more teaching than this, and what it is men see in ignorance that they should think it a necessary ornament to a woman?" He thought it the saddest piece of folly to withhold from women the means of education, and he would deny to them no sort of learning which is adapted to their intellectual capacities.

In 1790, when Mary Somerville was ten years of age, she was sent to school to learn "to write well and keep accounts, which was all that a woman was expected to know." In her recollections she gave an interesting account of the difficulties she met with in securing an education, the



Frances Burney, Madame D'Arblay.



Mary Somerville.

intense prejudices against all intellectual culture in women and the hindrances put in the way of her self-training. When Jane Austen received callers in the living-room of her family, where she wrote her novels, she covered her manuscripts with a cloth, in order that her occupation might not become the subject of spiteful gossip.

Deficient as were the means of education offered women during the period we are considering a considerable advance was made in their social position, their influence on literature, and even in their participation in literary production. Men and women were brought into happy social intercourse, society was refined, coarseness and vulgarity of speech became less frequent among men, intellectual interests became the topics of conversation in good society, the novel came into vogue as the result of these conditions, and a stimulus to the higher intellectual development of women. The women who gathered about Dr. Johnson became a power in English society, they gave literature an opportunity for casting off patronage and of living by means of the direct support of the readers who sought it as a means



Dr. Samuel Johnson.

of recreation or culture. Literature had never been popular until women began to read, it had kept within narrow circles, and the writer could appeal only to the limited educated class. As soon as a taste for reading spread among women literature became popular, and it freed the author from a life of wretched poverty or of dependence on some rich man for support. The salon and drawing room largely contributed to this result, for it gave a direct motive to the education of women, and as they talked about books these became popular, and were called for in sufficient numbers to make their production profitable to author and publisher. This was especially the case with the periodical press, which was the result of this new taste for reading on the part of women. The *Spectator*, the *Tatler*, and the numerous other publications which came into existence during the eighteenth century, were largely the products of this new demand. Many of their pages were devoted to women and their interests, though, it must be confessed, without any large appeal to their intellectual interests.

A historian of the French revolution has rightly said that women were its advance guard; but when it was over they had profited by it only in so far as it had introduced the democratic spirit into the country. The seed that was sown began to germinate only in 1830, when the movement on behalf of women again appeared. At that time the plea for the political enfranchisement of women was again presented, numerous journals were established, and an active propagandism was undertaken. In 1848 this effort was renewed under the stimulus of the democratic uprising of that year. Some of the legal disabilities of women were removed, and much was done in the way of better educational facilities.

To the ardent believer in human progress, who feels that it is only necessary that men and women should see what is right in order to induce them to live it, it must be a great disappointment to find that the revolution did not immediately advance the cause of women. The reason is to be found in the reaction which followed, which brought

back all the old customs and institutions. Despotism came again to take the place of democracy in France, and it was thought that the people are not fit to govern themselves. As the cause of the women and that of the workers has always stood or fallen together, so now the defeat of the democratic movement was the overthrow of the cause of women, as well. Whatever Mary Wollstonecraft had advocated came to be hateful to the leaders of society and politics in England, and her name became the synonym for all those who sought emancipation from the duties which it was held God had righteously imposed upon them.

It is in France, however, that we best realize the nature and extent of the reaction which followed the revolution. The old theories about the weakness and dependence of women came back in full force, to hold women under their sway for at least a half century longer. This is seen in the words of Napoleon, who declared that "a husband ought to have absolute control over the actions of his wife; he has the right to say to her: 'madame, you shall not go out;' 'madame, you shall not go to the theater;' 'madame, you shall not see such and such a person.'" It appeared in one of the leaders of the restoration, when he said that "man and woman are not equals, and can never become so." Napoleon insisted that the code which bears his name should make the wife completely subordinate to the husband, he required that in the marriage ceremony the bride should promise obedience to the spouse, and that this submission to obedience should be made as impressive and solemn as possible. The old French protection of the wife from the greed of the husband now disappeared, and he was to have control of her person as well as of her property. He could compel her to go with him wherever he chose to reside, and he could compel her to submit to his desires, whatever they might be. The wife was far more severely punished for adultery than the husband, while the mother of an illegitimate child was shown no consideration, but the father was protected to the last degree. The property of the wife was not only put into the control and ownership of the husband;

but the wife could not bring an action at law or defend herself before the courts in any manner, no gift could be made to her without her husband's consent, and she had no control over her own children.

Napoleon was a hater of women, and especially of all women of ideas. He regarded them as the objects of the pleasures of men. If he did not have about him an Oriental harem, it would have been far better for the women of France had such been the case. His attitude towards all women was that of the tyrant, and he subjected them to his wishes as only the possessor of despotic power is capable of doing. His court was the center of every kind of intrigue and the grossest immoralities, though in this respect he was not able to distance his kingly predecessors.

We find that during the revolutionary period the claim had been made that women should be educated in the same manner as men and to the same extent. It is true that little was done to give women the means for securing a genuine intellectual training; but it was something that the need had received recognition, even on the part of a small number of persons. In so far as educational progress was made it enabled women to exercise a positive influence on the social life of their time, and to give it a purer and more refined character. The defects and evils of polite society were numerous enough to open it to the severest criticism; but it gave women a social opportunity they had never before possessed in like degree. To the extent that they were educated they gave to intellectual men that sympathy and appreciation which are essential to any popular success. In a small way they began to enter the domain of literature, and to crave for that artistic expression which is possible to the poet and novelist.

These were distinct gains, though they were small ones; but even in their smallness they proved that women can do much which tradition had hitherto withheld from their efforts. The assertion of the demand for free development of women was one of the greatest social claims which has ever been made, and no other has ever had in it greater promise

of good to mankind. It may be that women cannot duplicate men in all the tasks which they undertake, but that is not a sufficient reason why there should be withheld from them what they can successfully accomplish. It was this assertion of individuality on the part of a few women, derided and condemned on every hand, which gave origin to the woman's movement. It seemed in its feeble beginnings that it could not prosper, and that it would soon come to an inglorious and disgraceful end. But its strength was in the fact that it carried over to the side of women what the whole revolutionary movement had demanded for men. Here, as often elsewhere, men and women represented the same principle, however much men might insist upon the priority and the greater worth of their claim. If Kant said that women should be educated only for domestic duties, his assertion of the individuality of mind, the right of freedom of thought, inevitably led to a practical denial of his limitation of the conditions of education. In no direction, indeed, could men make a claim for freedom and justice that it did not re-echo the needs and demands of women. Without democracy men could not prosper; with democracy women must stand by their side.

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FROM THE SIXTEENTH ODE OF THE SECOND  
BOOK OF HORACE

He lives on little, and is blest,  
On whose plain board the bright  
Salt-cellar shines, which was his sires' delight,  
Nor terrors, nor cupidity's unrest,  
Disturb his slumbers light.

Why should we still project and plan,  
We creatures of an hour?  
Why fly from clime to clime, new regions scour?  
Where is the exile, who, since time began,  
To fly from self had power?

Fell care climbs brazen galley's sides,  
For troops of horse can fly  
Her foot, which than the stag's is swifter, ay,  
Swifter than Eurys when he madly rides  
The clouds along the sky.

Careless what lies beyond to know,  
And turning to the best  
The present, meet life's bitters with a jest,  
And smile them down; since nothing here below  
Is altogether blest.

In manhood's prime Achilles died,  
Tithonus by the slow  
Decay of age was wasted to a show,  
And Time may what it hath to thee denied  
On me perchance bestow.

\* \* \* \* \*

To me a farm of modest size,  
And slender vein of song,  
Such as in Greece flowed vigorous and strong,  
Kind fate has given, and spirit to despise  
The base, malignant throng.

—Translated by Sir Theodore Martin.



## VII Esneh, El Kab and Edfu\*

By James Henry Breasted

Professor of Egyptology and Oriental History, and Director Haskell Oriental Museum, University of Chicago.

THE north wind, upon which the traveler is dependent for his southern progress, blows for weeks at a time during the Nile winter without cessation; but it has a perverse habit of blowing industriously while your boat is tied up and you are busy sight-seeing. Whereas when you have "finished" a place and are ready to move on, you not infrequently waken in the morning and listen in vain for the rushing of the waters along the keel, which denotes the resumption of the southern voyage. A peep through the shutters discloses the same old landscape or stretch of river, on ascending the deck the canvas swings lazily from the spars, and all the valley is laved in the soft enveloping air of an idyllic calm. Such a delay is not unwelcome at a place like Thebes; but it sometimes means serious curtailment of your stay at some other important site. If your pocketbook is large enough, you telegraph for one of Cook's steam-tugs, and in a few hours you are moving briskly up-stream to the sprightly "chuf-chuff-chuff" of a modern marine engine as against the splendid gusts of the fresh north wind. An island drops between us and the palms of southern Luxor. The noble panorama of cliffs behind the western plain

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Early articles of the series were: I. "The Nile Dwellers and Their Land," September; II. "Alexandria and Cairo," October; III. "The Pyramids and Sphinx—Memphis and Heliopolis," November; IV. "The Voyage of the Nile—Abydos and Denderah," December; V. "Thebes: Karnak and Luxor," January; VI. "Temples and Tombs of Western Thebes," February.

marches in stately procession northward. All else of ancient Thebes has disappeared, but still the two giants of the plain, dwarfed by the towering cliffs that back them, look out and greet us across the level fields, a last voice from the venerable city.

Thirty-seven miles from Thebes, on the west shore of the river, we run upon the busy Coptic town of Esneh, with its fifteen thousand inhabitants. Only a quarter of an hour from the landing, enveloped in the modern houses of the town, and buried to the capitals of its columns, lies the temple of Khnum and the two goddesses who were associated with him, Satet and Neith. The court and entrance lie completely hidden under the modern buildings. As one approaches there is no warning of the presence of such a great building, but as one turns a corner, the massive capitals of the hypostyle are suddenly before one, projecting from the rubbish and earth of the street. We descend a long flight of modern steps, which lead us from the level of the capitals down among the thickly grouped shafts of the hall. Turning entirely around the noble colonnades are sharply outlined against the light from above, as we stand far down on the floor of the hall. We walk the pavement of the temple, thirty feet below the level of the streets of the busy town above us. Only the interior of this hall has been excavated; its exterior, and all the rest of the temple lying in the rear are still enveloped in the ruins of the ancient town, upon which the modern town is built up.

In spite of its submerged condition this is an imposing hall, furnishing one of the best examples of that ornate architecture which grew up in the days of the Egyptian "renaissance." But as that renaissance had its seat at Sais in the Delta, and its buildings have all perished, we can judge of the beautiful order which it developed, only from such examples as this Esneh hall, left by the age that followed the Renaissance, the age of the Ptolemies, to which this hall belongs. It was not finished until later and we can discern a Roman emperor sculptured in relief upon these walls, with his name spelled out in hieroglyphics. For the walls

were largely decorated in Roman times. Indeed the latest occurrence of a Roman emperor's name in hieroglyphic is that of Decius (249-251 A. D.) in this hall.

A wide bend in the river swings us eastward and then southward eight miles from Esneh, and we descry upon the eastern shore, the sombre gray walls of an ancient town descending even into the river. The bed of the stream has shifted eastward and cut away a corner of the old city. Old it is indeed, for here was Nekheb, or Enkab (now El Kab), the capital of the kingdom of Upper Egypt, before it was united with Lower Egypt as one kingdom by Menes some 3400 B. C. It must have been a flourishing town six thousand years ago. We moor near the northwestern corner of the city, the southwestern corner having been carried away by the river. Mounting the northern wall by a ramp we stand on the summit and gain an imposing prospect of the whole enclosure, which measures over one thousand eight hundred feet in length and in width almost as much. This wall, however, does not date from predynastic days. The city of the Upper Egyptian kingdom has long since perished. This wall was built by Sesostriis II, of the Twelfth Dynasty, a little after 1900 B. C., in the days of the early Hebrew patriarchs, the Abrahamic age. It is the oldest city wall still standing practically intact and still measures nearly forty feet in thickness. Little of the subsequent history of the town can be discovered within it. The dwellings and the temple which once stood within the walls have now almost entirely disappeared.

Yet this place was the scene of a long and stirring history, after the Upper Egyptian kingdom had passed away. It was long the frontier town and stronghold on the southern boundary of Egypt against the Nubians of the south, who pushed in from the cataract a hundred miles away. From our position on the wall we can look inland and discern a lonely rock rising in the mouth of a wady penetrating the eastern desert. That rock is scratched and scarred with the names of the Old Kingdom officials who lived here and maintained the frontier in the days of the







The Dahabiyeh Voyage. The Reis (captain) pushes off.



The Dahabiyeh Voyage. Shadows raising water to the fields.



The Dahabiyeh Voyage. Dâwi, the sailors' cook, grinds coffee.



The Dahabiyeh Voyage. The sailors singing on the barge.



The Dahabiyeh Voyage. Native Shipping.



The Dahabiyeh Voyage. Inspecting a New Purchase for the Larder.



Sixth Dynasty in the twenty-sixth and twenty-seventh centuries B. C. In the early days of the Empire the nobles of this town supported the Thebans, and profited greatly in their allegiance as the Empire prospered. A fine promontory of the cliffs, just north of the wady, contains their tombs and we can see their tomb doors in the face of the cliff as we did at Thebes.

It is worth the climb up yonder heights a mile from the river, both to visit the tombs as well as for the view of the city walls. We rise above the plain, overlooking a charming chapel of Amenhotep III in the wady an hour's walk from the river, and rounding a shoulder of the hill we stand among the thirty-one tombs here excavated in the limestone cliff. We enter the tomb of Paheri and all at once as at the mastabas of Gizeh, and the splendid chapels of Benihasan, the life of an ancient world is unfolded before us in soft and tempered colors, wrought in relief upon the walls. The daily round upon the estates of the noble in the fifteenth century B. C. is depicted with all possible vivacity and detail. Now he inspects the labor of the field as his serfs are shown plowing, sowing, reaping, threshing and garnering before him. Even the threshing song of the harvesters, as they drive the oxen to and fro across the threshing floor, is recorded over the heads of the party. To the rustle of the hoofs in the straw they sing:

"Step along, oxen  
Tread the corn faster,  
The straw for your fodder,  
The grain for your master."

The herds of cattle, sheep and asses defile in long lines along the walls and Paheri standing staff in hand while his herdsmen drive the herds along is filled with visible satisfaction as they pass. We see him inspecting the weighing of his treasure of gold in heavy commercial rings, or down by the river superintending the shipment of his grain in river barges. Indeed he appears on one wall holding on his knee a child-prince, a scion of the ruling imperial house, named Wazmose, who was sent up from Thebes to be brought up



Esneh Temple. A Glimpse Through the Colonnades of the Great Hall. (Modern stairway from the street at right.)



Dendera Temple. An Adjoining Temple.



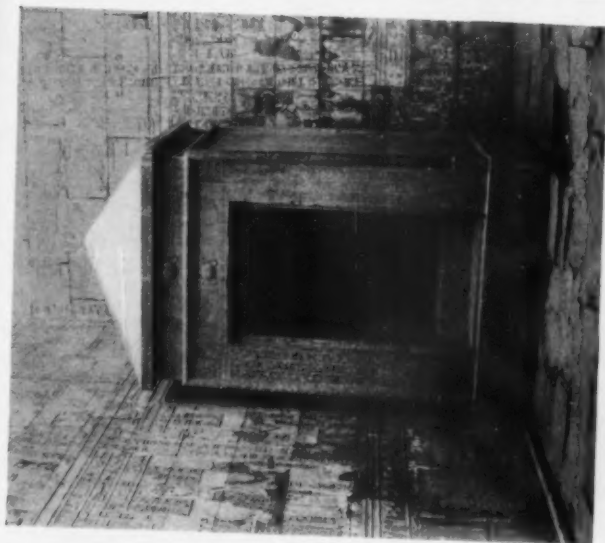
A Cliff Tomb at El Kab. Looking out from the door across the Plain and Walls of Ancient City.

by the noble; and we realize how much these barons of El Kab profited by their fidelity to the Theban house.

These tombs carry us back into the beginnings of the Empire when the Theban princes had their supremacy still to win, and the allegiance of El Kab was invaluable. Here is the tomb of the admiral Ahmose, whose grandson has fortunately engraved his distinguished grandfather's autobiography upon the wall of his tomb. There in his old age the veteran commander tells how he fought under the Theban lords against the Hyksos in their stronghold of Avaris in the Delta, going through assault after assault during a siege which must have lasted years, until the Hyksos were expelled and finally driven from the country. This story of Ahmose is the only record surviving of the expulsion of



The Modern Village of Edfu and the Valley of the Nile. Seen from the Pylon of the Edfu Temple.



Edfu Temple. Monolithic Granite Shrine for the Divine Image in the Holy of Holies.



El Kab Cliff Tomb: 1. Wine making; 2. Deceased and wife (at right) inspect the produce of field and chase; 3. Deceased (at right) inspects fishing, fowling and preparation of the victims for use.



Edfu Temple. View from Pylon, across Temple and Surrounding Country.



Esneh Temple. The Ornate Capitals of the Hall and the Modern Street. (For scale compare figure of native squatting against third column.)



Edfu Temple. View from Top of Pylon across Colonnaded Hall and Temple roof, showing Roof-Blocks which have fallen in. (The farther hole is in the ceiling of the Holy of Holies.)

the Hyksos, all the royal records of the event having entirely perished. The veteran then goes on to tell of his service and his exploits under four more Pharaohs. He thus served under five successive kings and his autobiography is one of the most important sources for the events of their reigns. The tombs of the admiral's ancestors in this cliff carry us back to the days of the Middle Kingdom, but unfortunately the earlier nobles seem to have possessed no pious grandsons to engrave their autobiographies in their tombs. At any rate, the older tombs contain no such important documents as this of Ahmose; but they are valuable, in that they carry us over the dark age between the Middle Kingdom and the Empire, and enable us to discern something of the condition of Upper Egypt when the country was in the hands of the Hyksos. They illustrate very well how scanty were the records of an obscure age, when the central government was without the wealth and the opportunity to produce great monuments.

As we look up-river from our elevated perch and follow the course of the stream, village after village dots the banks. The fields of the peasants stretch far across the valley to the distant western desert, merging with the haze of the horizon line. Behind the fringe of palms on the other shore, some twelve miles up-stream, we discern the tall pylon towers of the temple of Edfu. There in prehistoric days the sacred hawk of Upper Egypt was worshipped. Indeed this whole region was sacred to the Horus-hawk. One of his archaic sanctuaries, perhaps his oldest, was immediately across the river from these tombs, at a place for that reason called by the Greeks Hieraconpolis, "City of the Hawk." Magnificent memorials of his worship from the days before Menes have been found there. In dynastic days Hieraconpolis gave way to Edfu, twelve miles away. The older temple there passed away in antiquity, and those pylons looming above the palms, were, like the rest of the building, erected in Ptolemaic days, beginning in 287 B. C. under the third Ptolemy. It was far enough up-river to escape the destruction that has overtaken so many great





Edfu Temple. A Corner of the Court.



Edfu Temple. Pylon, Town and River.



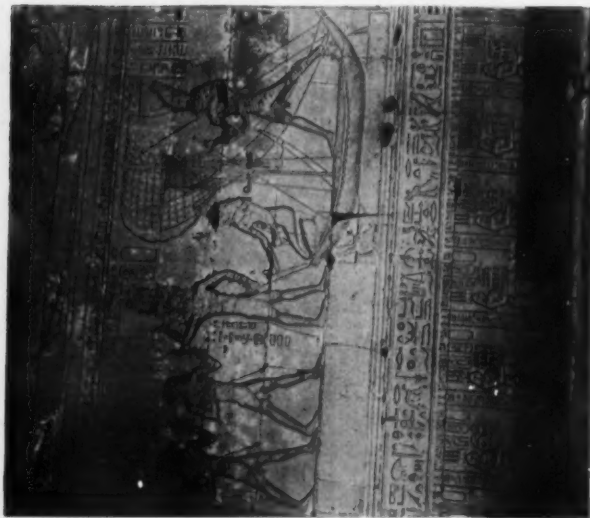
Edfu Temple. Pylon and Glimpse over Side Wall from Top of Rubbish.



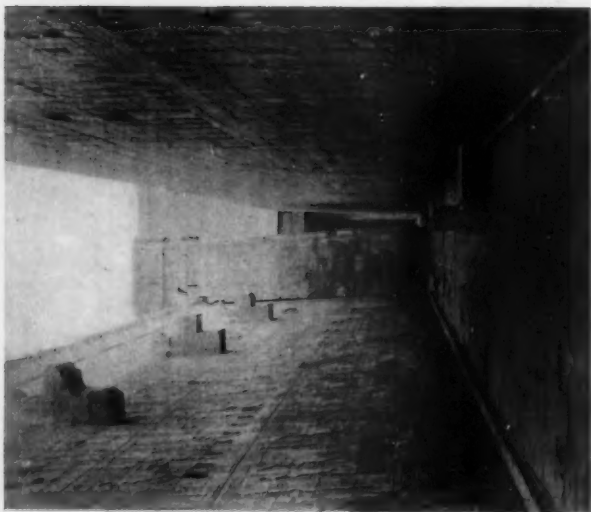
Edfu Temple. Colonnaded Hall from the Court.



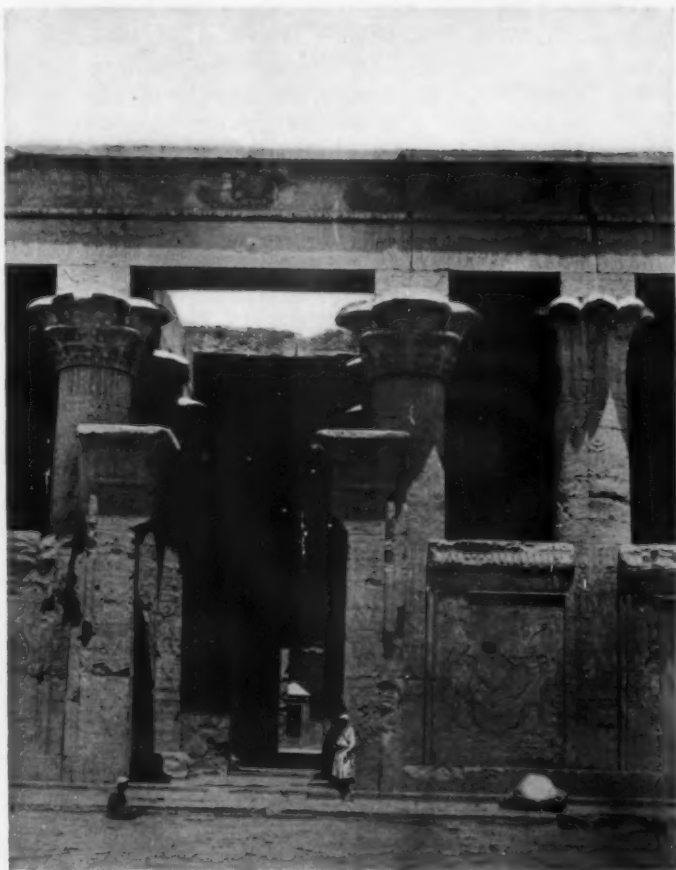
Edfu Temple. The Great Pylon. (For scale compare figure of man at right of door.)



Edfu Temple. Horus in His Barge. A Wall Relief.



Edfu Temple. Looking from Front to Rear between the Outer and Inner Walls.



Edfu Temple. Looking down the Central Axis of the Temple from the Court through the Colonnaded Hall and Rear Hall to Holy of Holies (illuminated by hole in roof; see view from pylon), and Granite Shrine.

buildings that lay further north; and we shall therefore find it the best preserved of the ancient world. In spite of more than two thousand years of weather, vandalism and decay its condition is so perfect today that the temple of Edfu serves as the best surviving example from which to gain an impression of an ancient Egyptian sanctuary as completed by the architects. Indeed the building cannot be termed a ruin, as we have designated every temple which we have thus far visited.

With a good wind it is less than a half day's sail from the walls of El Kab to the modern village of Edfu. A short half hour's walk from the shipping and we issue from the houses on the west of the village, and discover the pylon seemingly submerged deeply below the level of the village streets. As at Esneh, the modern town slowly rose around the temple, until the temple pavement was far below that of the streets. Indeed as we shall see the temple itself was invaded by the houses and almost engulfed save the pylon-towers. We descend from the level of the streets



3000 B. C. or 1910 A. D.







as at Esneh by a long flight of steps leading down to the main door of the temple between the pylon towers, which rear their enormous bulk far above us as we go down. Standing at last beneath the vast doorway, where we feel like insignificant pygmies, we cast about us for some elevation which may enable us to gain a more comprehensive view of the building.

In such a situation the pylon towers themselves are the only recourse. Entering the court we find a door on either side of the temple axis, leading into the heart of the pylon, whence a stair of two hundred and forty-two steps in fourteen flights conducts us to the summit. No ancient building now surviving offers such a prospect. From our lofty point of view we look down the entire length of the temple. Out yonder in the rear is the portion begun by the third Ptolemy in 287 B. C. With its hypostyle hall followed by two transverse vestibules leading to the holy of holies, and the surrounding chambers in the rear, it was completed by his successor, Philopater, Ptolemy II, in 212 B. C. It was then a complete temple but for the still lacking court in front. In 122 B. C. Ptolemy IX (Euergetes II) built the vast colonnaded hall in front of the old temple hypostyle and under his successors the present exterior or girdle wall, with the colonnaded court, and the vast pylons in front, were finally completed in 57 B. C. The older temple thus forms a kernel within the extensions which were added to and around it. Beneath these comparatively late buildings must lie the wreck of the prehistoric temple of Horus, erected here by the local kinglets of this region, the "worshippers of Horus," as the historic Egyptians called him, distant and elusive figures, already in early Egypt confused and misty and lost in the legends of the forgotten, prehistoric world.

We look down upon the sumptuous court of Ptolemy IX, with its columned porticos on three sides, and flanked by the stately colonnades of the great hall in the rear, into which we look over a dwarf wall. Our eyes follow the roof backward to the holy of holies, and all is in almost perfect preservation, as when it left the hand of the

architect, save that over the nave, and also over the holy of holies a roofing block or two have collapsed and fallen in. Otherwise it is ready today for the resumption of the temple ritual stopped by order of Theodosius in 378 A. D. Could we here restore the color of these gray stones, could we recall the vanished temple garden with its wealth of tropical verdure in which the temple was embowered; could we reanimate a generation of the priests who sleep in the neighboring cemetery and with them the multitude, crowded about the great altar which once stood in this fore-court; could we hear the voices of the priests mingling with the hum of the populace, and smell the fragrant clouds of incense that rose daily from the court; if we could raise up the dead gods that were so long enshrined here and recall to yonder holy of holies the figures of the sacred hawk revered here for more than five thousand years;—if we could do all this, then the work of the architect, dropping into its proper place in the life and thought of the people, would assume far higher functions than we are now able to associate with these silent courts and deserted halls, exposed to the prosaic gaze of every wandering tourist, and clothed with none of the sombre mystery and solemn beauty which such a sanctuary always conveyed to the Egyptian whose god it sheltered.

In spite of the loss of the temple garden the building as seen from here, is framed in a noble setting. Between us and the river extends the mass of village houses, built of sun-dried brick, and except for an occasional shutter, or the gleam of a glazed window, these modern dwellings of the natives will differ very little from those of ancient days which now form the accumulated rubbish encumbering the temple. Behind winds the river between scattered groups of palms bending over the waters, and wide stretches of rich green fields dotted with villages. On either hand loom grandly the pale and distant cliffs, within which the whole is framed, and suggesting always how the Egyptian's world was limited by the deserts within which the Nile has worked out his valley.

We descend now and pass through the spacious court, across the pavement that has so often resounded to the crowding feet of worshipping multitudes. Before us rises the splendid hypostyle hall, separated from the court only by a dwarf-wall, engaging with the front row of columns, and rising only half their height, thus exposing the fine contours and the rhythm of the colonnades within. We enter, moving down the axis or nave where all that surrounds us is just as it was when the edict of Theodosius closed the great doors over one thousand five hundred years ago, except that the colors on the walls are now faded and the great doors, mounted in massive bronze, have been removed. The two missing blocks in the ceiling of the hall also admit more light than was customary in the old days. While the edict of Theodosius (378 A. D.) may have closed the doors of all the temples in the Delta, and likewise this one for a time, it could not at once annihilate the gods of Egypt in favor of Christianity here in remoter Upper Egypt. At Philae, which we are soon to visit, the worship of the old gods continued for more than a hundred years after the edict of Theodosius had forbidden it, and it may well have gone on here for a century more. But by the fifth century, all the splendid temples that we have seen were deserted, converted into Christian churches, or filled with the wretched mud-brick hovels of the poor, which, as they were rebuilt over the ruins of their fallen predecessors, slowly rose and engulfed temple after temple, as we found this one here, and likewise Esneh, and part of Luxor.

As we move down the long axis of the temple from hall to hall, we presently stand at the door of the holy of holies, now brightly lighted, as a broad band of sunshine drops through the rectangular hole left by a block which has fallen from the ceiling. When in use it was a dark and mysterious place, where the king or the initiated high priest alone might enter to feed, clothe, anoint and burn incense to the image of the great god. That image has long since vanished, but the massive granite shrine in which it stood is still here, its polished surface shining in the flood

of sunshine that now falls upon it. It is hewn of a single block of black granite from the first cataract, and is still in perfect condition, except for the disappearance of the solid bronze doors, with which it was once closed. With these doors in place it must have been a splendid object. Ramses III has left us a description of a shrine which he made for the temple of Karnak. He says: "I made for thee a mysterious shrine in one block of fine granite; the double doors upon it were of copper in hammered work, engraved with thy divine name. Thy great image rested in it, like the sun-god in his horizon, established upon this throne unto eternity in thy great august sanctuary." The Pharaoh then describes the splendor of the ritual vessels used in the service of the god, which were wrought with the most prodigal magnificence in silver and gold, inlaid with costly stones. Likewise the ornaments which it was the king's office to attach to the person of the god, were of the most elaborate and sumptuous design, and wrought with a refinement of skill unattained anywhere in the ancient world before the advent of the Greeks. These gray walls now suggest nothing of the riches which they once contained. The wealth of these ancient priesthoods has now all vanished, and the once richly filled chambers stand bare and empty. It is a melancholy thought to recall the many noble monuments of the goldsmith's art, which have been dragged by the plunderer from these chambers and hammered or melted into old gold. Parts of them may be contained in the English sovereigns which you yearly carry in your pocket on this journey. A staircase near by leads to the roof from which imposing views of the court and the rear of the pylon may be had. The reality of the past which it represents is nowhere so vividly felt as here where all is in a state of such surprising preservation. Here too we discern Egypt finally and hopelessly involved in the great Mediterranean world controlled by Greece and Rome. Begun under the successors of Alexander the Great, it was finished only as Rome was knocking at the doors of the north, in the days of Cleopatra; and then after but four

centuries of use in the service of Horus, it was closed by the triumph of Christianity. Almost unscathed by time or war it is a link between the earlier and the later Oriental worlds.

### THE DINER-OUT

(Epigrams, II., 11.)

Behold, on Selius' brow, how dark the shade;  
How late he roams beneath the colonnade;  
How his grim face betrays some secret wound;  
How with his nose he almost scrapes the ground;  
He beats his breast, he rends his hair. What now?  
Has Selius lost a friend, or brother? No!  
His brace of sons still live, long be their life!  
Safe are his slaves, his chattles, and his wife;  
His steward's, his bailiff's books are right—what doom  
So dire has fallen on him? He dines at home!

—*Martial, Translated by Goldwin Smith.*



## VII. Greek Doric Architecture\*

By Lewis Frederick Pilcher

Professor of Art in Vassar College.

**T**HE highest form of art necessitates the presentation of some great ethical ideal. This abstract conception must be translated into terms intelligible to the mass of the people by means of naturalistic representation. The requirement holds true for the arts of architecture, painting, and sculpture. Further, in the achievement of the highest quality of beauty the disposition of the structural or humanistic elements demanded by the problem must be such as will give to each the maximum value possible in the given situation, and their proportion and value one to another must be graded to produce a sensation of rhythm.

The influence of landscape and human beauty upon the art of the Greeks has been very greatly overrated. The real secret of the perfection of Greek art is to be found in the fact that to the Greek mind religion and life were indissolubly interwoven. Their architecture was entirely a public architecture, and the nucleus of this was the temple. Their early itinerant existence was filled with warlike struggle and religious worship. The shrine of beneficent deity served as the depository for their wealth and battle trophies. It was natural therefore in the development of the race to base their subsequent public types upon those evolved in

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Previous articles of this series were: I. Egyptian Architecture—Origins, September; II. Egyptian Architecture—Concluded, October; III. Chaldaean and Assyrian Architecture, November; IV. Historic Persian Architecture, December; V. The Art of the Hittites, January; VI. Phoenicia and Asia Minor, February.

the perfection of the temple, a form that in each detail expressed the highest esthetic and utilitarian value, fittingly representing in a concrete way their ideal of the power, strength and beauty of deity.

The earliest temples were mere rectangular enclosures, devoid of ornament and without architectural pretense, shelters for the sacred heaven-descended object. The sites chosen for the erection of these shrines were selected either because of the existence of some natural phenomenon which appeared to indicate the presence of the gods or because the locality had from primeval times been the site of worship of personifications of the forces of nature. Thus at Delphi (Fig. 1.) there issued from a fissure in the mountain rock sulphurous vapors and near by, at intervals, were heard the rumblings of an unseen force. In prehistoric times, before the Minoan or Dorian colonists settled here, the inhabitants believed that the earth divinity, to retain possession of the site, had placed the dragon Pytho to guard Parnassus. These and subordinate divinities were tutelary to the place and were worshipped throughout the region. In fact the early name of the place was Pytho. (Homer, *Iliad* IX 405.) Apollo the sun god overcame the evil spirits, slew the dragon and succeeded to their honors; in the ninth century the early simple cell that housed the sacred attributes was replaced with a structure more fitting the dignity of the god. Fire, rebuilding and restoration finally resulted in the wonderful temple of the oracle, the ruins of which excite our interest today.

Upon the island of Aegina, an elevation near the sea, conspicuous on account of its isolation, is crowned with a ruined Doric temple. (Fig. 2.) Excavations carried down below the foundations of the temple disclosed the sub-structure of a limestone building erected in an age antedating the use of metal tools. Masonry experts examining these long buried blocks of stone show convincingly that they were hewn and dressed with stone axes. The traditions of the place indicate that three nymphs or nature personifications were worshipped on this site in early Greek times, and the nat-

ural deduction is that an archaic Hellenic shrine continued the still earlier sanctuary. During the first quarter of the fifth century B. C. the Doric temple whose ruins still exist replaced the archaic shrine.

Examples might be multiplied illustrating the reasons underlying the choice of temple sites but in the great majority of cases it will be found that inexplicable natural phenomena and tradition were the determining factors. The illustrations of Delphi and Aegina serve to make clear the logical development of the temple structure. With the establishment of stable government and the resulting growth of national resources, the religion of the people, inseparable from their life, rendered their gods increasingly important and the simple shelters of the eighth and seventh centuries were remade time and again to accord with the more advanced conditions of the period.

In tracing the evolution of the temple form a shrine of extreme antiquity yet in existence shows clearly the primitive arrangement. On the Island of Delos rises the barren rocky eminence Mt. Kynthos (Fig. 3.); half way up is a wide cleft in the rock venerated by the Greeks as the birth-place of Apollo. So carefully were the traditions of the place conserved that the ancient shelter remained practically unchanged though the plain below was covered with numerous monumental buildings. The grotto is artificially roofed, for the greater part, by ten huge slabs of granite placed so as to form a rudimentary arch. (Fig. 4.). Grooves were cut in the living rock to support and hold in place the ends of these roofing stones. The rear of the enclosure was left open to the sky. The front was composed of a rough boulder wall; this originally was carried up to the roof, as is shown by a junction mark on the underside of the roof. A doorway pierced this wall, embellished in later times with white marble jambs. The interior was rough and without decoration of any kind. A base (A Fig. 5.) still in position determines the location of the statue of the god; this stood under the last roofing stone and in front of the uncovered space (B) in the rear of the temple.









View of Temple upon the Island of Aegina. (Fig. 2.)



View of Vale of Delphi from Ruins of Temple of Apollo. (Fig. 1.)



Octagonal Pier at Aegina. Note the Flare of the Pier at the Base of the Capital. (Fig. 11.)



View of Mt. Kynthos, Island of Delos. The Dark Spot on Center of Mountain is the Temple of Apollo. (Fig. 3.)



Grotto Temple of Apollo, Delos. View Taken from Edge of Terrace. (Fig. 4.)

The disposition of the light in this grotto at variance with the systems of illumination prevailing in the temples of other deities must have had a particular significance. The statue was sharply silhouetted by a flood of light from behind and above; the lineaments and other details were lost in mystic shade. Impressed by this appearance the worshipper was prepared to receive the oracle as divine. In front of the temple was a sacred enclosure or temenos, obtained by the construction of a terrace. In the center of this space was located an altar (E), upon which, judging from the remains of bones, charcoal and cinders found in a hole, burnt offerings were made. Toward the front of the terrace is a circular basin of white marble (D), six feet in diameter. This supported a tripod so fabricated that according to Murray when struck by an invisible hammer it roared when the oracle was about to deliver an utterance (c. f. Aen. III. 90.).



Restoration of the Hecatompedon, Acropolis, Athens. (Fig 24.)

If this archaic temple of Apollo at Delos is analyzed it is seen that there are two important parts, the cell or cella and the space about the cella used for the performance of certain rites. These two elements were retained by the builders of all Greek temples in more or less modified form.

In no other place in Greece has an original primitive sanctuary



Restored Detail of the Hecatompedon, Acropolis, Athens.

been preserved. In less favored and less sacred localities the early cellas, we may suppose, were rudely constructed of timber. Side walls supported rough ceiling beams, above which rose a peaked or gabled roof, supplied with a gutter to carry off the rainwater (Fig. 6.). The space between the ceiling beams were left open, thus providing a means for lighting the interior. Soon stone took the place of the wooden frame and necessarily in the working of the harder material greater labor and consequently more care was ex-



Temple of Poseidon, Paestum.



Interior, showing superposed Columns, Temple of Poseidon, Paestum.

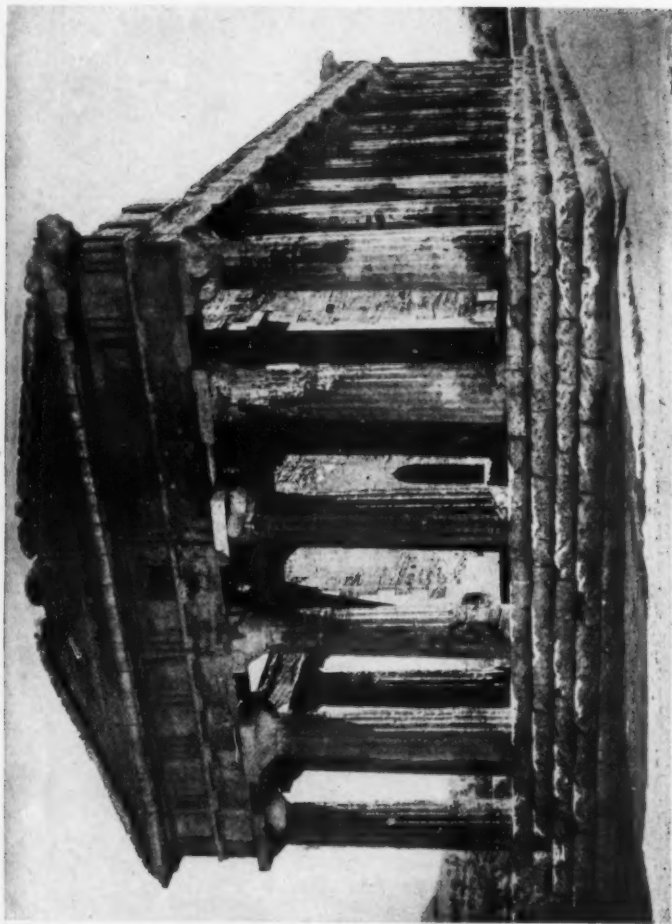




"Basilica," Paestum. (Fig. 20.)



Temple of Demeter, Paestum.



Temple of Concord, Agrigentum, Sicily.



The Theseion, Athens. (Also known as the Temple of Heracles.) (Fig. 26.)



Temple of Castor and Pollux, Agrigentum, Sicily. (Fig. 23.)



Temple on Island of Aegina. (Fig. 19.)



Detail of the Parthenon, Athens.



Temple of Apollo Epicurus at Phegalea (Bassae).



The Heraion, Olympia. Views showing Capitals of Late Archaic and Transitional Periods.

pended in the development of the work. The building opened toward the east and the point on the horizon where the sun rose on the day of the feast of the god. The first departure from the simple cella was the addition of an entrance porch.



Parthenon Echinus. (Fig. 17.)

ered as a *Naos* or place that was the particular habitation of deity. There were no windows and light was furnished wholly through the door or the spaces between the ceiling beams.

A second step was either to erect a porch of four columns in front of the distyle-in-antis form or to bring forward the front wall to the position occupied by the antae and two columns and place in front of it a four columned portico (Fig. 8.); this type of temple is called a *prostyle* temple. If the porch occurs at both ends of the structure the word *amphi*, meaning both, is added

(Fig. 7.) In the front between the projecting side walls were placed piers or columns, similar to the scheme used at Beni Hassan in Egypt. The square pilaster-like piers terminating the side walls are called *antae*. When therefore the temple has a porch as above described it is known as a *distyle in antis* temple. This plan was the natural outcome of a more complex liturgy. The cella was consid-



Minoan Palace of Minos, Knossos, Crete. A view from the Portico of the Women toward the Grand Staircase. The parts have been restored *in situ* by the excavator, Mr. Evans. (Fig. 9.)





it was, by the Greeks, treated as a flat mural surface. This new member is the chief beam of the prostyle superstructure and is called an *architrave*. Thus the construction of the prostyle temple necessitated a three member entablature, composed of an architrave, frieze and cornice.

There is every reason to believe that Doric architecture was the natural outcome of the problem of adapting the primitive wood superstructure, translated into stone, to the exigencies of a prostyle design.

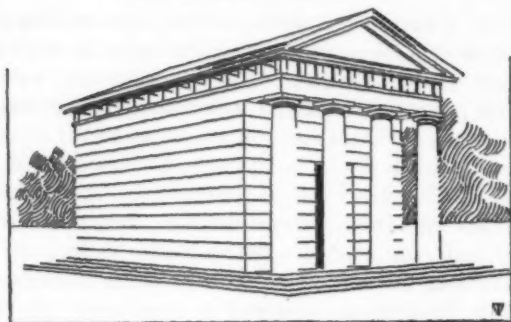
In the course of time the idea of entirely surrounding the temple with columns suggested itself. The natural inference is the *peristyle*, entirely surrounding the edifice, simply continuing the tradition of the old temenos; this is the significance of the peripteral temple. If we developed the prostyle type of Fig. 8 into a peripteral form it would be necessary to increase the number of the front columns to six. The two outside columns would then be the first of a side colonnade of thirteen or fifteen shafts. In such constructions the peripteral form was merely an *enveloping architecture* enclosing a complete distyle-in-antis or prostyle temple, raised a couple of steps above the grade of the peristyle, whose columns in turn rested upon a *stylobate*, elevated three or more high steps above the ground.

#### The Greek Doric Order

An *Order of Architecture* consists of an entire column including base, shaft and capital together with a superincumbent entablature. The character of an order is defined not merely by the columns but also by the general form of all of the details which are proportioned one to another in terms of a common modulus; this unit of measure is a part diameter of the column. Thus the width of the column at its base becomes the regulator of the particular architectural style of which it is a part. The great temples of Greece are with few exceptions designed in the Doric style, the elements of that order being best adapted to produce the effect of monumentality, equipoise and esthetic concord.

#### The Development of the Doric Column

Owing perhaps to the absence in Greece of generally



Prostyle development of Fig. 6. When the porch was introduced it became necessary to provide an epistyle or architrave for the support of the porch ceiling beams. (Fig. 8.)

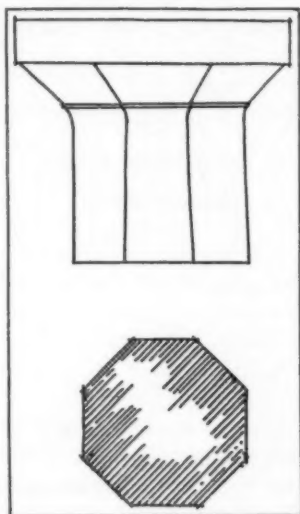
known prototype forms the credit for the origin of the fluted shaft and tile capital has been given to Egypt. The Beni Hassan and Karnak shafts are so similar to the Greek Doric column that it has been universally conceded that the Hellenes borrowed the Egyptian scheme and then experimenting upon and refining the awkward Nile product finally evolved the wonderful Doric column of which the Parthenon presents the most perfect example.

A study of the art of the Minoans, during whose supremacy many edifices were erected throughout the Aegean world, discloses the fact that at an earlier date than the tombs of Beni Hassan not only the square pier but also a column, curiously tapering toward the base (Fig. 9.), crowned with a capital composed of an abacus and a cushion-like member; this last element forms a bracket for the projecting abacus and easily carries the eye from the vertical line of the column to the horizontal line of the abacus; this early cushion form recalled the sea urchin, *echinus*, the name applied to this member of the capital. The Minoan palaces at Phaestos and Cnossos in Crete and at Tiryns in Argolis provide many illustrations of the use of these forms. We know that the Greeks used sun-dried brick for the construction of many temples, palaces and probably for most of the ordinary houses. In the Heraion at Olympia one

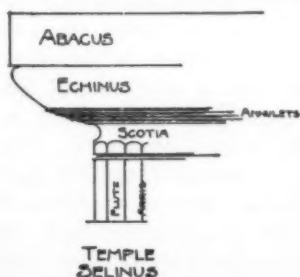
of the most ancient temples in Greece, only the base of the cella walls was of stone, sun-dried brick being used above the slabs now in position. When the roof was destroyed, the brick portion of the temple was disintegrated by the rain. There exists, therefore, in Greece itself all of the conditions that would result in the same forms that appeared at Beni Hassan. In addition, in their own land the Greeks received as an heritage from Minoan art the combination of the abacus and echinus in the capital. The awkward, heavy appearance of the Beni Hassan column is due to the fact that the shaft has the same diameter as the abacus. It was of course felt by the Greeks, tutored by the Minoan forms, that the reduction of the diameter of the octagonal pier would give as strong a support as the thicker form if the abacus block were broad enough to receive the lintels above. It was necessary to develop a bracket to brace the portion of the abacus that projected beyond the face of the diminished octagonal pier. In the case of a fluted column, the Minoan echinus fulfilled this function. At Aegina there is an octagonal pier which has been fashioned in a way to fulfil the requirements as stated above. (Figs. 10 and 11.) In addition, just at the base of the bracket member, the pier faces have been slightly flared or curved outward, an attempt to give optical notice of the horizontal lines that were to occur above. An incised line separates the pier from the capital. In the archaic Doric columns we notice this flare in the upper part of the shaft or at the base of the capital (Fig. 12.) (Ortygia, Poseidonia, Paestum). In view of these facts one is compelled to feel that, although the Greeks freely appropriated and wonderfully transformed everything that they saw in the arts of other people they did not have to go afield to borrow the germ of their Doric column, but that it was indigenous to Greece itself and it is merely a coincidence, due to analogous conditions of construction, that a type similar in some features appeared in the Nile valley.

As has been demonstrated in the description of the evolution of the Egyptian order, the octagonal pier was

soon transformed into a shaft with sixteen flutes. The two most archaic Greek temples of which ruins exist, show the use of this type of support. The column at the S. W. angle of the Heraion at Olympia and those of the temple at Corinth had sixteen flutes. The Corinth monoliths are of extraordinarily massive proportion; in a height of twenty-three and one half feet they taper regularly towards the top from a base of five feet eight inches to an upper diameter of four feet three inches. The profile of the echinus was a weak soft curve. (Fig. 13.) The architrave was extremely heavy, quite in keeping with the solid aspect of the supports. The date of this monument has never been exactly determined, but the balance of evidence places its erection in the age of Cypselus or about 650 B. C.



Octagonal Pier at Aegina. (Fig. 10.)

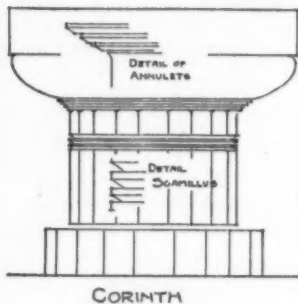


North Temple, Selinus. (Fig. 12.)

The ideal of beauty was intimately associated with the religion of the Greeks and it was the constant effort of her artists to achieve a perfection of form and proportion. It follows that each shrine that was erected presented an opportunity to overcome any defects in composition that had become apparent in an earlier edifice. Thus each part of

the architectural mass was carefully studied, the purpose being to produce an effect of absolute unity upon the observer.

The temples erected in Greece proper during the sixth century B. C. have disappeared; in many cases, possibly



(Fig. 13.)

like the great Athena temple on the Acropolis they were destroyed by the Persians; and in the enthusiasm after Salamis the archaic edifices were felt to be unworthy of the gods who helped them to glorious victory and were replaced with monuments of more pretension. We are forced, consequently, to look for the experimental

phases of the Doric style to the Dorian colonies of Sicily and Magna Graecia.

#### Archaic Experiments

The archaic temples of Magna Graecia and Sicily afford evidence, lacking in Greece proper, of the various experiments undertaken by the Doric architects in attempting to arrive at a satisfactorily proportioned order. They, therefore, present a variety of type and detail. The monolithic columns are uniformly low, never having a height greater than five lower diameters. The shafts diminishing rapidly toward the top are greatly bowed and are usually provided with twenty flutes of segmental outline. A deep incision, the *scamillus*, separated the shaft from the capital block. The flutings are carried beyond this sinkage. The flutes were carved upon the capital block before it was set in place. This block was turned about upon the top of the shaft until its lower bed and the upper surface of the shaft were practically coincident. In this grinding operation, if a recessed step, or *scamillus*, had not been provided, the edges of the sharp arrises of the capital block would have become irreparably broken. Esthetically, too, the black

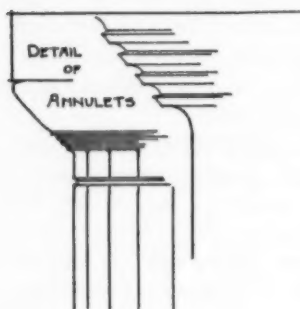
horizontal line occurring amidst the vertical features of the shaft was an optical preparation for the general horizontal direction of the entablature. Divers experiments were tried to obtain just the right light value of this feature. Thus in the Northern Temple of Selinus (Fig. 12.) (610-590 B. C.) one bevelled channel was used, while in the Temple of Corinth (Fig. 13.) (650 circ. B. C.) four grooves were cut, bevelled at the angle of the echinus.

The echinus member of the capital did not directly connect the channellings of the shaft to the abacus, as was the case in the buildings of later periods; it was weakly detached from the shaft by a concave moulding (*scotia*), which is a further expression of the flare already referred to in the Aegina octagonal pier cap. This displeasing feature was without doubt adopted to overcome the awkward intersection of the heavy echinus curve with the shaft. This intersection was always a difficult problem to treat and was universally masked by a series of horizontal channellings, *annulets*, cut upon the base of the cushion. These annulets were designed to still further prepare the eye for the direction motive of the superstructure; to obtain the exact amount of light and shade necessary to a perfect architectonic accent, different schemes were tried in each temple. The echinus itself projected more than was necessary. This was the result of the excessive diminution of the shaft. Its curve was too round (cf. Figs. 9, 13 and 15.) to give an adequate sense of support. The whole capital consequently appears powerless and badly proportioned. But it must be kept in mind that this was an experimental period, during which the architects were groping after an ideal arrangement.

#### Transitional Period

The next advance is marked in the structures erected during what is known as the Transitional Period, from 500 to 460 B. C., or to the revival of prosperity after the Persian wars. In the temple on the island of Aegina, the Temple of Zeus at Olympia and the Theseion at Athens, the col-

umns are placed nearer together and are much higher. They have a subtle *entasis* (the swelling or curving of the shaft of a column from the base to the capital).



THESEION  
ATHENS  
(Fig. 14.)

The scotia or concave curve below the echinus (Fig. 14.) was discarded and the profile of the echinus, while vigorous and effective, lacked the delicately adjusted curve by means of which the juncture with the abacus was so wonderfully executed later in the Parthenon. Sicilian temples belonging to this period, that offer particularly striking contrasts to the archaic types are the Temple of Segesta, the Temples of Concord, Castor and Pollux, Demeter and Aescula-

pius at Agrigentum and several temples upon the acropolis and eastern plateau of Selinus.

#### Periclean Era

The final solution of the peripteral column arrangement was achieved during the Periclean era (460 to 400 B. C.) in the Parthenon (438 B. C.), the shrine of Athena Parthenos the world's architectural masterpiece. It was an octastyle peripteral temple with seventeen columns on the sides. (Fig. 15.) The dimensions measured on the stylobate were one hundred by two hundred and twenty-two feet. In the spacing of the columns many departures from precedent appear, due to the requirements of structural economy and optics. The intercolumniations vary from six and one-half feet at the angle to eight feet two inches on the flanks. The columns were brought closer together at the corners to obtain, at those points, an appearance of strength and stability. If the intercolumniations



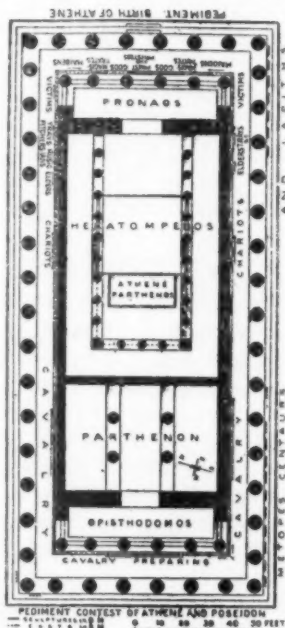
column at the angle would have apparently had to support a much greater mass of entablature than any of the other shafts. This condition was optically aggravated by the silhouetting of these particular columns against the sky.

In the archaic temples at Corinth, Selinus and Syracuse the intercolumnar spaces are greater in front than on the sides, evidently to obtain greater width for the main facades and to make possible the use of shorter architrave blocks on the flanks. In the Parthenon this arrangement was changed, for the flanks viewed from the Propylaea appeared fore-shortened, consequently the spaces between the columns were widened.

The intercolumniations of the east and west front were widest in the center and were gradually decreased to the right and left so that the smallest intercolumnar space at the corners would not seem, by contrast, badly proportioned and also to satisfy the requirements of optical irradiation.

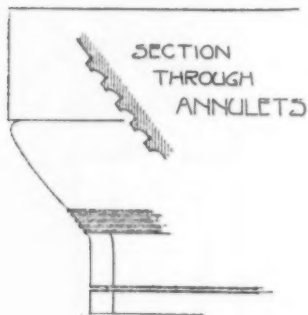
All of the columns incline inward toward the center of the plan. This inclination, amounting to about three inches in the height of the columns, gives a very grateful effect of stability.

The columns diminish toward the top about one-sixth of their lower diameter, not as a straight sided cone, but



Plan of Parthenon. (Fig. 15.)

with a subtle hyperbolic curve. The surface is fluted, and these flutes are vertically effective according to the value of their light and shade. As the top of the column is approached, these flute shadows are emphasized by the natural



## PARTHENON

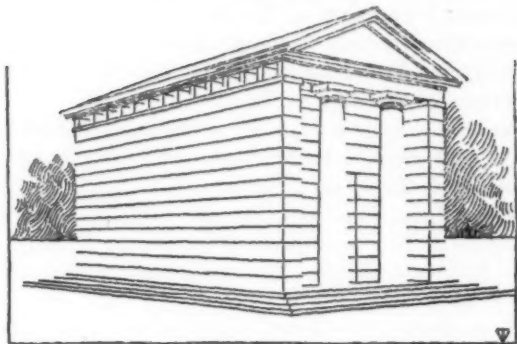
(Fig. 16.)

narrowing of the channelings due to the smaller circumference of the shaft, the depth remaining the same. This darkening of shadows brings into greater relief the sharp arrises, which would otherwise lose, at that height, in vertical effectiveness and adds not only to the effect of support but also to the ease of upward optical exploitation. The flutings near the top are interrupted by a sinkage (*scamillus*) in the

form of a single horizontal cutting. (Figs. 16 and 17.).

The echinus is absolutely faultless in design and execution and is the crowning achievement of the style. It leads the eye with consummate ease from the verticals of the supports to the horizontal features of the entablature. Strong, elastic, and as vitalized as a curve can be, it is drawn out boldly from the neck of the column, following an hyperbolic profile, and bending sharply inward becomes co-incident with the bed line of the abacus. The annulets, five in number, which make its juncture with the column, are separated from one another by curved channelings (See detail Fig. 16.) whose profile is the reverse of the echinus curve.

The abacus is a flat, uncarved square block. Curiously enough the abaci throughout the temple vary both in thickness and in breadth. The columns are built up of drums, which were ground together one upon the other, to obtain a close joint. The grinding was kept up until the surfaces



(Fig. 7.)

of the joints were so close together that the edge of a knife could not be forced between them. Obviously some of the drums would be ground away more than others so that when the columns were completed, all of the drums, being of the same height at the start, there would result a difference in the altitude of the columns. This loss was made up by increasing the abaci. For this reason and on account of the curvilinear refinement of the architrave some of the abacus blocks are three inches thicker than others. The variations in breadth have never been satisfactorily explained.

In addition to the Parthenon—the two great Doric monuments of this period were the Propylaea, the monumental gateway to the Acropolis of Athens, and the temple of Apollo Epicurius at Phigalaea (Bassae). In the former many of the Parthenon refinements appear but the latter, although attributed to Ictinus, the architect of the Parthenon, was wholly devoid of the wonderful subtleties of the Attic masterpiece.

The desire to simplify the execution of the various elements of the order and reduce the time and cost of execution led, during the Alexandrian (400-300 B. C.) and Decadent (300-100 B. C.) eras, to a debasement of the Doric style. Straight lines and geometric curves replaced

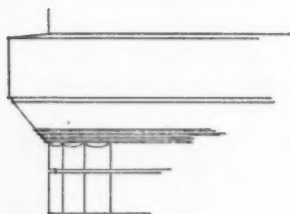
the delicate refinements of the Periclean period. The capital from the portico of Philip (Fig. 18.) (360 B. C.), upon the island of Delos, illustrates the dry and characterless appearance of the debased Doric.

#### The Origin and Development of the Doric Entablature

In the primitive timber roof and ceiling construction of the Greek shrine are to be found the origins of certain portions of the later entablature. Examples illustrating various phases of its evolution are missing. In the earliest of the columnar ruins, Corinth, the entablature appears complete in all of its parts.

It is, however, evident to the constructor that the stone proportions used in the temples were not copied without great modification from the timber forms. As has been demonstrated in the definition of the major elements of the entablature, the architrave, in the Greek order, was reminiscent of the supporting walls suppressed when the prostyle temple scheme was evolved. As this wall supported the ceiling beams, it must necessarily have been finished with a plate or capping stone.

(Fig. 7.) A joint between the ceiling beams and the wall was hidden by a plain moulding which was retained in the later style as the *taenia*.



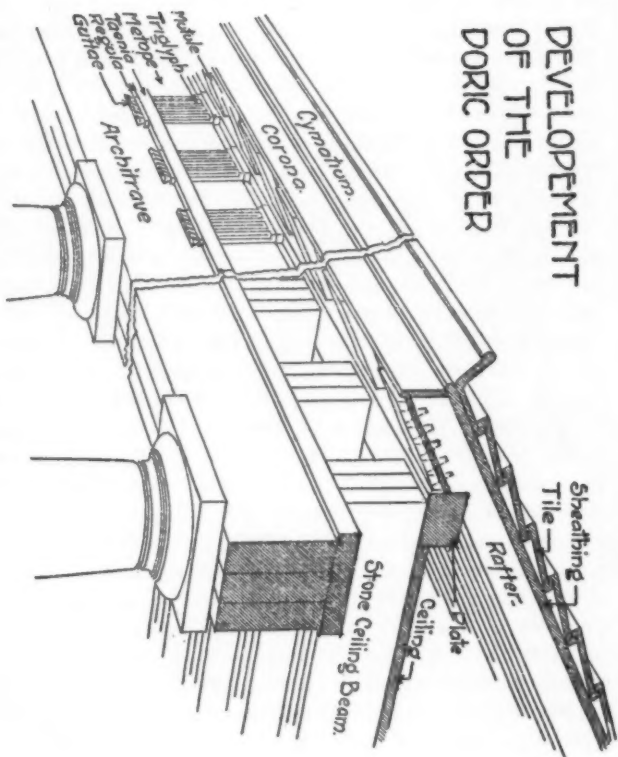
PORTICO OF  
PHILIP DELOS

(Fig. 18.)

As the spans of the primitive cellas could not have been over fifteen or twenty feet, the use of ceiling beams more than eight or ten inches thick would have implied a disregard

of economical construction that we cannot conceive the Dorians to have been guilty of. In all cases where we know that we have a true translation in stone of wooden ceiling construction, Beni Hassan in Egypt, Persepolis in Persia and Myra in Lycia, the ceiling beams project as a

# DEVELOPEMENT OF THE DORIC ORDER



(Fig. 22.)

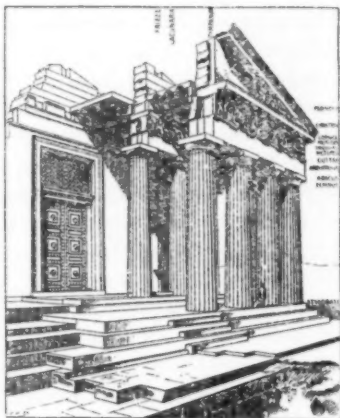
dentil band and never occupy enough space to force their recognition as a major part of the columnar superstructure. In light of constructive propriety the old theory of the origin of the *frieze* with its triglyphs and metopes has to be greatly modified. It is probable that when stone replaced wood for the ceiling construction it was found that the lintels had to be made of so much greater size than the earlier wooden timbers that their effectiveness as a dentil band was out of the question. In stone they were necessarily as thick or thicker than the architrave lintels, hence the space occupied by them became logically one of the important units of the superstructure. We know it as the *frieze*.

The Greeks did not form their large architrave and ceiling beams of a single piece of marble. These were built up of several slabs set on edge. This can be well understood by examining the interior views of Aegina (Fig. 19.), the "Basilica" at Paestum (Fig. 20.) and Niemann's restored section of the east end of the Parthenon. (Fig. 21.) If the earlier stone ceiling beams were built up in this way, it would have been necessary on the exterior to very carefully joint them or to cover them with another slab of stone fastened below to the taenia and above to the cornice. Possibly the joints of the early extremities were merely chamfered. These vertical cuts were of great esthetic advantage, for by them the vertical motive of the columns was recalled in the midst of the horizontal members of the entablature. When a covering block was subsequently put on, these channels were retained. The carving of three channels gave to this feature the name *triglyph*. Under each triglyph in the wood construction the taenia was reinforced by a strip, the *regula*, where the member was greatly weakened by the trunnels that were driven up from below. The heads of these nails left projecting were termed *guttae* by the Romans, for they erroneously thought that the forms were intended to imitate rain-drops.

The spaces between the triglyphs, the *metopes*, in the earlier astylar temples were left open. Originally the width of the triglyph was very much narrower than the metope;

but as the cornice, when translated into stone, could not span the same clear width as the architrave, it necessitated a further support over the intercolumniation; hence another triglyph was introduced, which, making the breadth of the triglyph and metope more nearly equal, greatly improved the appearance of the frieze.

The heads of the triglyph channels were at first elliptical and bevelled. Later the elliptical curve was modified and undercut as in the Parthenon. In the decline of the style they became straight. While the triglyphs were placed one over each column and one over the center of each intercolumniation an exception was made at the corners of the



Niemann's Restoration of Section of the Parthenon. (Fig. 21.)

building; there the angle of the cornice necessitating support, the triglyph could not be placed over the center of the column, but itself formed the angle of the frieze.

The ends of the roof rafters (Fig. 22.), and the inclined eaves were sheathed with boards in the timber superstructure. The eave sheathing was reinforced under each roof rafter with an additional block, and secured to the rafters by a number of trenails. Thus were originated the *mutules*, with their *guttae*.

The flat sheathing of the ends of the roof rafters becomes the *corona* of the stone cornice. Above was a gutter, originally a wooden plank pierced with openings to allow the water to flow off; this feature in historic structures assumes the beautifully curved outline of the cymatium pro-

vided with lions' heads over the columns, so disposed that through their open jaws the rain water is thrown beyond the foundation of the temple.

The roof covering was formed of tiles, supported upon timber trusses. The rough timbering of these trusses was hidden from below by sheathing placed upon the top of the ceiling beams. In this we have the origin of the coffered ceiling.

In the aperture in the open triangle of the gable were placed votive offerings. The timbering of the roof was hidden by a wall, the *tympanon*, carried on the rear of the outer ceiling beam and roof rafters. (Fig. 23.)

During the various periods enumerated in the discussion of the column, the entablature underwent successive modifications and refinements.

In the Archaic period the entablature was excessively high and heavy. (Fig. 24.) The triglyphs were extremely wide rendering the metopes proportionately narrow. The details throughout are in harmony with the triglyphs. During the transition (Fig. 26.) the entablature was made lighter, particularly in Attica where the Ionic style had been introduced. The superstructure of the order during this period underwent the additional refinements that ultimately made possible the greatest achievement of Hellenic architecture, the Parthenon.

SEARCH AND REVIEW QUESTIONS ON THE REQUIRED READING  
WILL BE FOUND IN THE ROUND TABLE SECTION AT THE BACK OF THIS  
MAGAZINE.

(End of C. L. S. C. Required Reading for April, pages 19-96.)



# The Woman Suffrage Movement in Great Britain

By Mrs. Philip Snowden

**T**HERE are fifteen national woman suffrage societies in Great Britain, all working for the same thing—votes for women on the same terms as men. They each and all differ in size, kind of membership, political importance, methods of propaganda, and political policy. But their demands are the same—votes for women on the same terms as men.

They say to British men: "Make your qualifications for the vote exactly what you please. Let in everybody of adult age; or require of your voter the genius of a Shakespeare, the strength of a Lincoln, the scholarship of a Gladstone, or the virtue of a Calvin. But let your qualification apply to men and women alike."

At the present time Great Britain suffers from an extremely complicated system of voting, a system by which the rich man and the man of property can command many votes, whilst the very poor man has frequently no vote at all on account of his poverty. The anomalies of the electoral system of Great Britain have succeeded in keeping disfranchised four millions of men.

There are some sixteen distinct qualifications for the Parliamentary vote upon any one of which a man may vote. The most important of these are: 1. the household suffrage; 2. the lodger suffrage; 3. the university suffrage; etc., etc.

A man who pays rent for a house which he has occupied twelve months from a given date may vote as an occupier. The man who pays one dollar a week for an unfurnished room or two dollars a week for a furnished room occupied by himself exclusively may vote as a lodger. The university graduate of Oxford or Cambridge may vote for a representative of his university. And there are other qualifications which enfranchise men. But the point is that

women are asking only for the thing which men have already won. They feel that they could not reasonably ask for more, though many of them dislike the property qualifications and desire plain, universal suffrage; and they consider it would be scarcely dignified to ask for less. Hence the demand which every woman suffrage society is making—votes for women on the same terms as men.

If this demand is acceded to, one million and a half women will be added to the electorate of about seven millions of men. Of this number eighty-one per cent. will be women who earn their own livelihood. It is estimated that more than one million of organized women in Great Britain are asking for votes for women on the same terms as men.

Of the fifteen great organizations working for women suffrage the old society, founded in 1863, the National Union of Women's Suffrage Societies, is the most important, the National Women's Social and Political Union is the most militant, the Men's League for Woman's Suffrage is the most interesting, and the distinctively party suffrage associations and the University Suffrage League the most encouraging. The Artists', Writers', and Actresses' Suffrage Leagues each works in its own special way and attracts a special kind of individual to its ranks. Their names indicate the lines of their special work.

Special interest has attached during the last three or four years to the unique methods and policy of the militant suffrage society whose members have become known to the world as "suffragettes" in contradistinction to the term suffragist which has been applied to the ordinary worker for suffrage since the movement began. The popular mind would approve of the definition of the little street arab, who was asked by a playmate to explain the difference between the suffragist and the suffragette (with a hard g). Quick as lightning, he replied: "Why, the suffragist *just* wants the vote, but the suffragette means to *get* it!"

Certainly if determination, courage, unorthodoxy of method, devotion, self-sacrifice and suffering can win a cause the militant women ought to win soon. They have made the



Mrs. Pankhurst, the Militant Suffrage Leader, Founder of the Women's Social and Political Union.

question a living issue, the question of the man in the street. Everybody in Great Britain has his views upon woman suffrage. He believes in it or he is against it; but he knows something about it. Nowhere is the man to be found who once existed, who, when asked if he were in favor of woman suffrage replied: "Certainly I am. If women want to suffer, let 'em!"

This organization was founded about four years ago by Mrs. Pankhurst and her daughter, two distinguished Manchester women of great ability and high social position. The refusal of the newly-returned Liberal Government to do anything for the women in spite of the help it had received from them was the cause of the first outbreak of the women. They left their respective parties in large numbers and flocked under the banner of the new leaders, sick of the selfishness of politicians and of the broken faith of their old party leaders.



Miss Christabel Pankhurst, LL. B.

From small beginnings the Women's Social and Political Union has now a recognized position in the political life of Great Britain. It has a yearly income of about \$250,000. It has an enrolment of one hundred thousand members. It has a large staff of organizers, and magnificent offices, and runs a weekly newspaper, *Votes for Women*, whose circulation is estimated at thirty thousand.

The methods of this society have been extraordinary. They have declared war on the Government. They realize that only the Government, the Cabinet, can secure the vote for women. Private members have the right to introduce bills, but the Cabinet allots the time for each measure's discussion. It has too much business of its own to give time for the passage of private members' bills. Up to date all the woman suffrage bills have been introduced by private members and have been quietly shelved after the second reading. The point of the suffragette agitation is to compel the Cabinet to make woman suffrage a Government measure, introduce it to the House as such and give time for the passage of its own bill.

This will explain the deputations to Cabinet Ministers, the questioning of them at public meetings and the interruptions of their speeches. The late Cabinet was divided on the question. The militant women, having convinced themselves that persuasive methods had failed and could not succeed, determined to adopt the policy of the importunate widow, and by their continual coming, compel the Government, through weariness, to yield.

This policy they continued without violence up to September of 1909. All the violence was on the side of the Government, or the outside opponents of woman suffrage. The motto of the women has been: Offer yourselves to violence but commit none upon other people.

During the last few months the policy has been changed. The injustice and blundering cruelty of the King's ministers have maddened the women beyond all endurance. More than five hundred women were imprisoned for long periods for small offences. They were herded with common criminals,

thrust into close cells smelling unwholesomely, stripped of their clothing and made to suffer all the indignities which make criminals instead of saving them. Their protests were unavailing. More and more were sent to prison for seeking to interview the Prime Minister or for breaking up meetings. And so the sad business proceeded. Then the law-breaking began. The women prisoners had refused to eat. For six days and nights they declined food until, half dead, they were released. One after another they won their way to light and freedom by the use of this terrible weapon. All the time members of the union sought to see the Prime Minister who remained obdurate and declined to see them, or any other body of women on this question.

Then came the exclusion of women from Liberal meetings. The women made their protest by hurling stones through the windows. The Government replied by throwing them into prison, putting them in irons when they rebelled, and feeding them by force. Now it is war indeed, and not until every woman of that one hundred thousand is dead will war cease unless some Government yields justice to women.

This is the side of the suffrage movement which has received the more publicity in this country. But is only fair to say that the majority of British women, the majority, indeed, of British suffragists, are not in sympathy with the militant movement, either with its use of physical violence or with its political policy.

The main body of suffragists believe still that we can win by Constitutional non-party methods, and that physical violence is unjustifiable and, particularly on the part of women, unwise. They believe, too, that women had much better wait a little longer than win by methods such as these last ones of throwing stones and destroying ballot boxes.

To a very large extent they are right. The progress that has been made by women during the last fifty or a hundred years is electrifying when known. One hundred years ago the mass of women was totally uneducated, could not enter the professions and had very few property rights. To-



Mrs. Philip Snowden, a Member of the Executive Board  
of the National Union of Women's Suffrage Societies.



Mr. Philip Snowden, Who has introduced into Parliament one Bill in behalf of Woman's Suffrage and in Speeches Supported Others.



day, British girls can all be educated if they wish; they may enter business and most of the professions; married women can hold and control their own property; women can vote if properly qualified for Parish and District Councillors, Poor Law Guardians, Town, City, and County Councillors; they may submit themselves for election to these administrative bodies; they may be Mayors of cities and Royal Commissioners.

And all these reforms have been won through the weapon of an informed and enlightened public opinion. What has been done, can be done. And the British workingman in the town has had the vote for only forty years, in the country for only twenty-five years.

The old society, whose deeds are not so prominently recorded, was founded in 1863 as the result of the work on behalf of woman suffrage of Mr. John Stuart Mill, M. P. Its membership is about forty thousand. It has one hundred and ten affiliated societies. It also has a weekly newspaper, entitled *The Common Cause*, suggestive of the oneness of the interests of men and women.

Its head is Mrs. Henry Fawcett, L.L. D., widow of a blind Postmaster-General in a late Liberal administration. She was permitted by the State to scan the State papers in her husband's behalf. Lady Frances Balfour is also a member of this association. The writer of this article is also a member of its Executive Board.

The election policy of this association differs from the anti-Government policy of the Women's Social and Political Union. They oppose every Liberal candidate whether he is in favor of woman suffrage or not, to the infinite wonderment of the stolid, unimaginative British voter, who cannot for his life understand why a man who supports a cause should be opposed and attacked by those he is supporting.

The National Union of Women's Suffrage Societies, on the other hand, goes into every election and questions every candidate. A favorable answer must be given to four questions:

1. Will you put Woman Suffrage in your election address?
2. Will you mention Woman Suffrage in your speeches?
3. Will you, if successful, urge upon the Government to make Woman Suffrage a Government question?
4. Will you oppose any further extension of the franchise to men which does not include women?

If the affirmative answer is given to all four questions the candidate is supported *no matter what his party*. If two candidates are equally favorable, neither is helped directly, but propaganda meetings are held and the position explained to the electors. If both are unfavorable, the same thing is done. In each election voters are invited to sign petitions which are received and placed on record by Parliament. On more than one occasion more voters have signed the petition than have been required to elect the candidate to Parliament.

In these ways, slow and unattractive, but sure and educational, the non-militant societies hope to win that public opinion necessary to compel laggard Governments to action. And they represent the masses of enlightened women in Great Britain.

At the present time the Budget has crept right across the path of woman suffrage and everything is temporarily sunk in the interest which the coming conflict with the Lords has stimulated. The suffragettes will oppose the Government candidates. The suffragists will help their true friends and oppose their enemies. But the Liberal women hold the key of the situation, and they, unfortunately, have yielded to the demands of their party and are once more putting woman suffrage in the background for the sake of the Budget.\*

Were they, combined with the whole suffrage movement, more than one million in number, to threaten the Lib-

\*In the Parliament elections recently held, in which the Government Coalition Party was returned, but with a greatly lessened majority.

eral party with their defection to the ranks of the opposition *unless it promised something to the women*, to be granted during its next term of office, the prospective Prime Minister would yield them something as he has yielded a promise of Home Rule to the pressure of the Irish.

Women have always yielded to their affections, many times when it was bad both for themselves and those loved that they did it. It is simply woman's nature asserting itself, the unenlightened selfishness which has oftentimes been her ruin. But the Liberal women will learn in time that they must be selfish now that they may be unselfish hereafter; that men with votes will always have some question which is of more consequence than the giving of votes to voteless women—that is, men who have never understood the real meaning of freedom; and they, alas, are the majority.

The members of the Men's League for Woman Suffrage do not belong to that class. This body of suffragists includes many of the finest men in the country, members of Parliament, physicians, lawyers, army officers, novelists, journalists, and artists. It was founded by Mr. Israel Zangwill soon after the birth of the militant movement. It numbers hosts of gifted men, who hold meetings, write articles, answer mendacious critics in the newspapers, form a bodyguard for brave women questioners at meetings, accompany deputations and act as stewards at the women's meetings. They are busy at present seeking to establish an International Woman Suffrage Club. One of its members is to stand as a Woman Suffrage candidate for Parliament against a particularly objectionable Cabinet Minister whose constituency is in Lancashire. He is unlikely to be successful, but if, by splitting the Progressive vote, he can prevent the return to Parliament of this stubborn and offensive opponent of the women the work of the suffragists will be accomplished.

But the question will come up again and again—why all this extraordinary anxiety merely about a vote? Why do British women want to vote for Parliament? With so many voting privileges why do they ask for more?

The answer is ready. The women of Great Britain

know from experience that not one of the functions they at present enjoy is secure to them without the Parliamentary Franchise. Again and again they have been robbed, by Parliament, of powers previously granted to them, because, being voteless, they were inconsiderable.

But the women of Great Britain want the vote for a variety of reasons, each sufficient in itself.

In the first place they claim that the granting of the municipal vote, together with the domestication of our politics, has taken out of the lips of our opponents every logical objection to the vote for women. Parliament, for the greater part of its time, makes laws which the municipalities administer, laws touching the home on every side. The best legislative results, it is believed, would follow from the efforts of men and women working together.

Women, too, object to a political status which is lower than that of the most abandoned criminal who happens to be outside gaol at the time of a General Election. They would prefer to govern themselves badly than to be governed well by other people without their consent. It is not good for the body of a man that he should be carried everywhere and have everything brought to his feet. It is not good for the soul of a woman that she should have no power to develop in herself the public spirit which comes from the civic and political responsibility that the vote confers.

Public-spirited mothers will make public-spirited sons and daughters whilst it remains eternally true that "a nation never rises permanently above the level of its women."

# The Vesper Hour\*

Conducted by Chancellor John H. Vincent

**I**T is the duty as it is the high privilege of every individual to have a personal "understanding with God" and to enter into daily fellowship with Him. Every system of religion is based upon the conviction to this effect in the heart of man. All forms of religion, however narrow they may be and however full of superstition we may pronounce them, are based upon a conviction in the human soul that man the creature may communicate with God the Creator. And this is more than a merely intellectual conviction. There is in the soul a "thirst" after God—after "the living God," and a strong persuasion that he is accessible. The Christian religion is full of this idea; it recognizes the creature as the child of God. It recognizes God as more than a father—really as Father and Mother in one. I have always felt that while God, the Father, represents the fatherhood of God, Jesus stands for the divine Motherhood. It is the misapprehension of Christ which has led to the exaltation and deification of Mary, the mother of Jesus. In fact Jesus as revealed in the four Gospels, and as set forth in the Epistles is the representative of both father and mother in all that is strongest and tenderest in this paternal and maternal relationship. I very much sympathize with the devout soul who once began his prayer with the words, "Oh God, our father and mother, hear our prayer."

It was from a deep insight into the possibilities of the spiritual life which led a devout saint to resolve upon "the practise of the presence of God."

It is necessary to the highest form of prayer that one apprehend the reality of the divine presence. But how may this be done?

First: Through the imagination one may more effectively conceive the idea of divine presence. Dwelling upon

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\*The Vesper Hour, conducted in THE CHAUTAUQUAN each month by Chancellor Vincent, continues the ministries of the Chautauqua Vesper Service throughout the year.

that simple fact he may emphasize it by repeating again and again the expression "Thou, Oh God! art here and now present I do believe—I *will* believe. Thou *art* here." He may compare the divine presence to the atmosphere through which he himself now lives and moves and has his being. That invisible atmosphere withdrawn personal consciousness and existence would at once cease. As are the light and the atmosphere so is God constantly present and necessary to our existence. "In Him we live and move and have our being."

Second: One may confirm his faith in this by recalling the statements, the doctrinal teachings and the promises of scripture. The Book is rich with testimony concerning the actual presence of God everywhere and always, and His accessibility.

Third: Faith may be still further confirmed by recalling the experiences of devout souls through all the centuries. A wealth of corroborative testimony is to be found in biographies, in sermons, essays and theological literature.

Fourth: The personal experience of simply the desire for and aspiration after God furnishes a strong presumption in favor of the doctrine of fellowship with God. He who made us creates within us this spirit of aspiration and desire. The very fact of spontaneous prayer holds a strong argument in favor of the doctrine of prayer.

Fifth: The habit of personal obedience to the divine suggestions within the soul will almost immediately convince one of the accessibility of God. In prayer he finds increasing conviction. By a prayer of faith he receives strength to overcome personal faults, infirmities and even doubts concerning the reality of communion with God. Through prayer he may resist the effect of a false popular opinion of which he had been afraid. Through prayer his habits of spiritual life are confirmed and strengthened. And he realizes the fulfillment of the words of Christ, "He that doeth my will shall know of the doctrine."

Sixth: One may thus unify all the experiences and opportunities of life in the interest of a positive, scientific,

spiritual self-discipline—a symmetrical, vigorous, every-day life in a realm as real, through forces as efficient, and under laws as trustworthy as he finds in the material world. He may thus utilize all business, labor, social life, travel, study, and recreation in the interest of spiritual life. There is great significance in the command to "Pray without ceasing." This is possible as a matter of habit. One may concentrate all his mental force with desire, resolve and petition on the reality and presence here and now of God. He may think it over and say it over until he has the habit of realizing that "God is now here."

Seventh: By thus conforming one's life to the fact of God's actual, continual, universal presence and activity one may know that he lives in God as he lives in space, in the atmosphere and under the control of gravitation.

Eighth: It is a profitable thing and a great help to faith to think closely and then write out reverently one's most earnest longings of soul. It is a good thing to write one's prayers. It is better to do this than to use forms that some one else has written or to depend upon present moods. One should keep a portfolio in which from time to time he places a written prayer born of his own conviction as to his needs, and expressive of the faith which he at the time has in the divine promises. Every such prayer written out is a help in future prayer. To read what one earnestly desired and asked for yesterday may be of great help to his faith today.

Again it is a most helpful thing in fostering the devotional mood to read choice extracts from devout writers. While these suggestions come to my mind I find on my desk an extract from Bishop Phillip Brooks by the reading of which one may be greatly profited.

It is as follows:

"God and man are so near together, so belonging to one another, that not a man by himself, but a man and God is the true unit of being and power. The human will in such sympathetic submission to the divine will that the divine will may flow into it yet never destroying this inviolability. I so working under God, so working with God that when the result stands forth I dare not

claim it for my personal achievement; my thought filled with the thought of One whom I know is different from me, while He is unspeakably close to me as the western sky tonight will be filled with the sunset . . . the active unity of God and me, His nature filling my nature with its power through my submissive will. It is not something unnatural; it is most natural. I do not truly realize myself until I become joined with, filled with Him. That is the religious thought of character. Men may call it mystical or transcendental; and these things that seem dream-like to the great majority are going to be known as the great moving powers of the world."

It will be promotive of spiritual life to keep a secret journal—a journal of loose sheets—a sort of *sanctum sanctorum* of paper and ink. And there write out—out of the deepest place, the most secret center of personality—your aspirations, convictions, confessions, and desires. Write them out as you would if God could not hear your spoken words but could read them as you write them. But I must here add that it is, of course, imperative that no one else see them or even know that you do so commune with God. One is so easily dominated by the unholy self consciousness, and that is likely to drop an opaque curtain black and heavy, between the soul and the Lord.

Possibly you have at some time committed a great sin—inexcusable and grievous. It has shadowed and haunted and tortured you for years. Now and then, perhaps, for a time you forget it. Again you try to excuse or palliate it. But in serious moments you face it again. It will not "down" at your bidding. Perhaps you do not so loathe the sin as you fear exposure. If brought face to face with it as a charge against you, what would you do? There is one thing to do. To deny would only double and more than double the iniquity of it. To confess at the right time and to the right parties—the legitimate tribunal if required is imperative. Confess frankly as in God's sight. Be true to the present however false you have been in the past. But be wise as you are frank. And leave all consequences to God. In all such cases consult with wise and thoroughly trustworthy confidants.

But your only relief must come from God. If you stand true to Him and are now at peace with Him everything



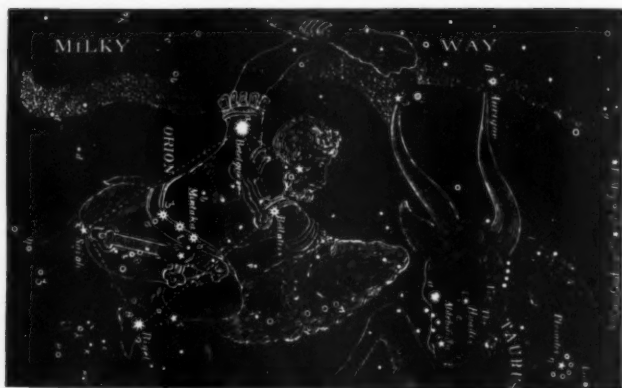
else that is at all desirable and legitimate will follow. In all these cases, as in all other experiences of life it is safe to say "He doeth all things well," and "Shall not the judge of all the earth do right?"

## The Star Myth of Orion

**D**EFYING the Bull and pursuing the Pleiades, Orion takes his nightly path across the heavens. A giant was he when on earth, and burly, like all the sons of Neptune, and he still bears with him in the sky the lion's skin that served him as a shield, and the club and sword that were his weapons, as well as the girdle that gleamingly begirt his waist. His dog, Sirius, follows faithfully on his steps.

"Eastward beyond the region of the Bull  
Stands great Orion: whoso kens not him in cloudless night  
Gleaming aloft, shall cast his eyes in vain  
To find a brighter sign in all the heaven."

In his ardent days he loved Merope, the daughter of Oenopion, King of Chios, and wooed her with offerings from his hunting trips. Perhaps to prolong the assiduity which kept his land free of wild beasts, Oenopion delayed the wedding day, until Orion, mad with impatience, attempted to elope with the maiden. By way of punishment for such irresponsible conduct Oenopion made his would-be son-in-law drunk, blinded him, and drove him out upon the sea-shore. The tapping of hammers led him to the island of Lemnos, where Vulcan gave him one of his Cyclops for a guide. Kedalion mounted upon Orion's shoulders, and the giant exercised the gift bestowed on him by his father, and strode unharmed through the ocean. Ever eastward he went with his burden until the beams of the sun shone upon his darkened eyes and gave him back his sight.



The Constellation of Orion and Taurus.

"Down fell the red skin of the lion  
 Into the river at his feet.  
 His mighty club no longer beat  
 The forehead of the bull; but he  
 Reeled as of yore beside the sea,  
 When blinded by Oenopion  
     He sought the blacksmith at his forge  
     And climbing up the narrow gorge,  
 Fixed his blank eyes upon the sun."

—Longfellow's "Occultation of Orion."

Orion's renewed vision made all sights beautiful to him, most lovely of all, the Pleiades, the seven fair daughters of Atlas, nymphs in attendance upon Diana. The eager giant gave chase to them, but Jupiter came to their rescue and changed them into doves. They flew into the sky and found a refuge on the neck of Taurus, where they shimmer forever in trembling expectation of their menacing pursuer.

Diana replaced her nymphs by attaching Orion to her train as huntsman. Apollo was jealous of her affection for him. One day he urged her to show her marksmanship and indicated a point on the ocean as her target. The goddess's aim was true and her shaft pierced the brain of the giant as he strode through the billows, his head above their crests. Seized with remorse Diana set him among the stars and made of his fierce presence a constellation that so commands



Diana.

the eye from size and brilliancy that it has even been thought to be great Nimrod himself, the mighty hunter.

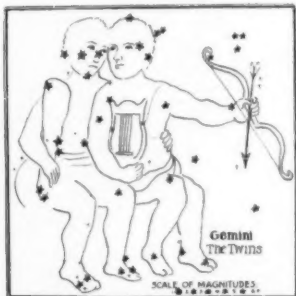
"And all the signs through which Night whirls her car  
From belted Orion back to Orion and his dauntless Hound,  
And all Poseidon's, all high Zeus's stars  
Bear on their beams true messages to man."

—*Poste's translation of Aratus.*

## Gemini

Jupiter assumed the form of a swan when he wooed

Leda. She bore twins, Castor and Pollux, whose linked names have come down through the ages as symbols of love between brother and brother. Helen of Troy was their sister, and so was Clytemnestra, the wicked wife of Agamemnon. When Helen was a child Theseus fell in love with her and he and his friend Pirithous



carried her off, but her brothers promptly rescued her.

The heroes' reputation for prowess—

"Fair Leda's twins in time to stars decreed,

One fought on foot, one curbed the fiery steed"—

made them welcome among the daring band of the Argonauts.

"From every region of Aegea's shore

The brave assembled: those illustrious twins

Castor and Pollux; Orpheus, tuneful bard;

Zetes and Calais, as the wind in speed;

Strong Hercules and many a chief renowned."

—*John Dyer's "The Fleece."*

During the voyage a storm arose that endangered the safety of the Argo, but Orpheus drew appealing strains from his harp, and as if in answer to his sweet-toned prayer, the stars of peace and calm glowed on the heads of the Dioscuri, the sons of Jove, as many a time since then they



The Temple of Castor and Pollux, Rome.

have played about the masts and cordage of plunging ships in token of the protection yielded to all sailors by the heavenly twins. St. Paul sailed from Melita "in a ship of

Alexandria which had wintered in the isle, whose sign was Castor and Pollux." (Acts XXVIII; II.)



One of the Dioskouroi, Castor and Polydeukes, Rome.

When Oeneus, King of Calydon, displeased Diana, she set a wild boar to ravage his fertile fields. Meleager, the King's son, summoned all the heroes of the day to take part in the chase against the huge beast, "bristling with intolerable hair" (Swinnburne's "Atalanta in Calydon"), and Castor and Pollux were of the band that saw the dread-

ful finish of the hunt when Meleager slew his mother's brothers in anger at their churlish refusal to grant the trophy to Atalanta.

Acting together, as always, the Dioscuri adventured to Messene where they tried to carry off the wives of Lynceus and Idas. The husbands and the abductors met in deadly fight and Castor was slain. Pollux so mourned his brother that Jupiter consented not to separate them and placed them in the heavens as the constellation, Gemini.

Though removed from earth's activities the twins bore ever a keen interest in the strifes of heroes. On more than one occasion they appeared in battle to guide their favorites to victory. Who will deny that with them lay the turning point of the battle of Lake Regillus?



Meleager.

## The Star Myth of Orion

"So spake he; and was buckling  
 Tighter black Auster's band  
 When he was aware of a princely pair  
 That rode at his right hand.  
 So like they were, no mortal  
 Might one from other know;  
 White as snow their armour was  
 Their steeds were white as snow.  
 Never on earthly anvil  
 Did such rare armour gleam;  
 And never did such gallant steeds  
 Drink of an earthly stream.  
 And all who saw them trembled.  
 And pale grew every cheek;  
 And Aulus the Dictator  
 Scarce gathered voice to speak,  
 "Say by what name men call you?  
 What city is your home?  
 And wherefore ride ye in such guise  
 Before the ranks of Rome?"

\* \* \*

The mist of eve was rising,  
 The sun was hastening down,  
 When he was aware of a princely pair  
 Fast pricking towards the town.  
 So like they were man never  
 Saw twins so like before.  
 Red with gore their armour was,  
 Their steeds were red with gore.

\* \* \*

But on rode the strange horsemen,  
 With slow and lordly pace;  
 And none who saw their bearing  
 Durst ask their name or race.  
 On rode they to the Forum,  
 While laurel-boughs and flowers  
 From house tops and from windows  
 Fell on their crests in showers.  
 When they drew nigh to Vesta  
 They vaulted down amain,  
 And washed their horses in the well  
 That springs by Vesta's fane.  
 And straight again they mounted,  
 And rode to Vesta's door,  
 Then, like a blast, away they passed  
 And no man saw them more.  
 And all the people trembled,  
 And pale grew every cheek;  
 And Sergius the High Pontiff  
 Alone found voice to speak:

"The Gods who live forever  
 Have fought for Rome today!  
 These be the great Twin Brethren  
 To whom the Dorians pray.  
 Back comes the chief in triumph,  
 Who, in the hour of fight,



Hath seen the great Twin Brethren  
In harness on his right.

Safe comes the ship to Haven,  
Through billows and through gales  
If once the great Twin Brethren  
Set shining on the sails.

—From Macaulay's *"Lays of Ancient Rome."*

HOMER'S HYMN TO CASTOR AND POLLUX

Ye wild-eyed Muses, sing the Twins of Jove,  
Whom the fair-ankled Leda mixed in love  
With mighty Saturn's heaven-obscuring child,  
On Taygetus, that lofty mountain wild,  
Brought forth in joy, mild Pollux void of blame,  
And steed-subduing Castor, heirs of fame.  
These are the Powers who earth-born Mortals save  
And ships, whose flight is swift along the wave  
When wintry tempests o'er the savage sea  
Are raging, and the sailors tremblingly  
Call on the Twins of Jove with prayer and vow,  
Gathered in fear upon the lofty prow,  
And sacrifice with snow-white lambs, the wind  
And the huge billow bursting close behind,  
Even then beneath the weltering waters bear  
The staggering ship—they suddenly appear,  
On yellow wings rushing athwart the sky,  
And lull the blasts in mute tranquility,  
And strew the waves on the white ocean's bed,  
Fair omen of the voyage; from toil and dread  
The sailors rest, rejoicing in the sight,  
And plough the quiet sea in safe delight.

—Translated by Shelley.



## Extracts from the Revenue Laws of Ptolemy Philadelphus

Governing the Tax Upon Vineyards and Orchards, and  
the Tax Upon Oil

The collection of revenues was farmed out to middlemen, and the Revenue Papyrus deals with the regulation of these contracts with the State. The *oekonomus* was the government official, the *antigrapheus*, his deputy. Government officials were not allowed to take tax-farming contracts.

The Revenue Papyrus consists of two rolls, one forty-four feet long, bought by Mr. Flinders Petrie from a dealer in Cairo, and the other, obtained by Mr. B. P. Grenfell in Cairo and the Fayoum, in fragments, but indicating a length of fifteen feet. The writing is in Greek characters.

"When the cultivators wish to make wine, they shall summon the tax-farmer in the presence of the *oekonomus* and *antigrapheus* or their agent, and when the tax-farmer comes, let the cultivator make wine, and measure it by the measure in use at each place, after they have been tested and sealed by the *oekonomus* and *antigrapheus*, and in accordance with the result of the measuring let him pay the tax. If the cultivators disobey the law in any of these particulars, they shall pay the tax-farmers twice the amount of the tax."

"Owners of orchards shall register themselves before the tax-farmer and the local agent of the *oekonomus* and *antigrapheus*, stating their names, the village in which they live, and the sum at which they assess the revenue from the produce in their orchard. If the tax-farmer consent to the

assessment, they shall (make) a double agreement with him, sealed, as the law requires, and the *oeconomus* shall exact the sixth in accordance with the terms of it. But if the tax-farmer object to the assessment, he shall be allowed to seize the crop, and shall pay the cultivator by instalments from what is sold from day to day; and when the cultivator has recovered the amount at which he assessed his crop, the surplus shall belong to the tax-farmer, and the cultivator shall pay the sixth to the *oeconomus*. On the other hand, if the crop when sold does not reach the amount of the assessment, the *oeconomus* shall exact the deficit from the tax-farmer."

The government oversight of the production of oil was close.

"The nomarch or official in charge of the distribution of crops shall give out the seed to each cultivator sixty days before the crop is gathered. If he fails to do so or to show the cultivators who have sown the assigned number of *arourae*, he shall pay the contractor the fine which has been decreed, and shall recover his loss by exacting it from the disobedient cultivators."

"The *oeconomus* and *antigrapheus* shall appoint — to be a factory and shall seal their choice by stamping it. But in villages which are held as a gift from the Crown they shall not set up an oil factory. They shall deposit in each factory the requisite amount of sesame, croton, and *cneus*. They shall not allow the workmen appointed in each nome to cross over into another nome; any workman who crosses over shall be subject to arrest by the contractor and the *oeconomus* and *antigrapheus*. No one shall harbour workmen from another nome; if any one does so knowingly or fails to send back workmen when he has been ordered to restore them, he shall pay a fine of 3,000 dr. for each workman and the workman shall be subject to arrest."

"The clerk appointed by the *oeconomus* and *antigrapheus* shall register the names of the dealers in each city and of the retailers, and shall arrange with them in conjunction with the contractors how much oil and *cici* they are to take and sell from day to day."

"Those who make oil in the temples throughout the country shall declare to the contractor and the agent of the *oeconomus* and *antigrapheus* the number of oil factories in each temple and the number of mortars and presses in each workshop, and they shall exhibit the workshops for inspection, and bring their mortars and presses to be sealed up.— When they wish to manufacture sesame oil in the temples, they shall take with them the contractor and the agent of the *oeconomus* and *antigrapheus*, and shall make the oil in their presence. They shall manufacture in two months the amount which they declared that they would consume in a year; but the *cici* which they consume they shall receive from the contractors at the fixed price. The *oeconomus* and *antigrapheus* shall send to the King a written account of both the *cici* and the oil required for the consumption of each temple, and shall also give a similar written account to the *diocetes*. It shall be unlawful to sell to any one the oil which is manufactured for the use of the temples; any person who disobeys this law shall be deprived of the oil, and shall in addition pay a fine of 100 dr. for every *metretes*, and for more or less in proportion."



LECTURES, ADDRESSES, AND CONFERENCES.

Rev. Dr. D. W. Howell, General Secretary of the C. L. S. C., and Miss Meddie O. Hamilton, Field Secretary, are available for a number of Lectures and Conferences in connection with Circles and Club work. Some of the writers of the C. L. S. C. Courses are available for lectures on liberal terms. For list of subjects, dates, and other particulars address Chautauqua Institution, Chautauqua, New York.

BE USEFUL.

Be useful where thou livest, that they may  
Both want and wish thy pleasing presence still.

—Find out men's wants and will,  
And meet them there. All worldly joys go less  
To the one joy of doing kindnesses.

—George Herbert.

To the Members of the Class of 1910:

Two of your officers are regularly connected with the Institution, and of these I am one. A great deal of correspondence directed to the C. L. S. C. office comes to my attention. Along with many letters that either speak eagerly of future reading and ultimate graduation, or recall graduation as a valued memory in the past, there is another kind of letters, not so numerous, to be sure, but coming with a frequency that would surprise you. They are the letters of persons who did three or four years' work once upon a time, who thought that having got the essential benefit of the reading they did not care enough about the fact and ceremony of graduation to make extra effort or sacrifice for it, and who now find themselves dissatisfied with themselves. "I might very easily have completed the work, reported, and graduated then, although I did not realize how easily; and I did not know how much I should afterward care about it. What means can I take now to make up back work, complete my

reports, and graduate?" This is a typical question. Sometimes it is accompanied by a remark, especially from teachers and professional folk, that every certificate and such evidence of work done in the way of self-improvement tells in their favor and they cannot afford to lack one. More often the expression is one of personal feeling. The desire to set definitely the mile posts of progress, great in the young, may disappear for a time when they have grown just large enough to be proud of having put away childish things; but to those who keep really alive and growing it will surely reassert itself.

Be good or you will be sorry. By all means come to Chautauqua next summer, if you can, prepared to claim your diploma, and make acquaintance and friendship with the classmates who gather here. If you can't do that, try to attend the nearest Assembly where Recognition Day is observed. Even this being out of the question, graduate by mail. You will be in good company. I am sure this is wise counsel, for it is wise not with the wisdom of one only as far along as yourself but with the wisdom of many persons older in experience, which comes to us in the office at Chautauqua and which we cannot refrain occasionally from passing on.

Fraternally yours,

E. H. BLICHFELDT.

Chautauqua, New York.



#### SUMMER PLANS.

It is by no means too early to begin to make summer plans when the fireside roar of March winds is touched into summer softness by the fancy. Anticipation prolongs future pleasure. Long thinking, too, makes possible many a seemingly impracticable scheme. Ways and means suggest themselves; present economies look inviting in the light of reward to come; difficulties yield to persistent attack. Perhaps at this time it may seem impossible for some members of 1910 to go in August to Chautauqua or to some

nearby Assembly for graduation. Present seeming, however, is not necessarily future fulfilment. Determination as well as Love can find a way. It is something to think about, something for which to hope and plan and contrive and work. Perhaps some readers may be deterred by the difficulties attending a solitary journey. Such people the Round Table may be able to help toward a solution of their problems. If they will send their names to the "Editor of the Round Table, Chautauqua, N. Y." he will do his best to offer some suggestion that looks to companionship on the road that leads to a happy holiday and to the pleasures of graduation at Chautauqua or at some other Assembly.



## UP AND AT IT.

Time was when we had no vision beyond doing our duty in "that state of life into which it shall please God to call" us. Betterment of social status, of education, of environment, was thought impossible and even sinful. Now we know that most of the disadvantages from which we suffer come from our own heedless or misdirected or wrong action or mental attitude, and we appreciate that acquiescence in the established order merely because it is the established order, is weak. "The man who submits to disadvantage maims his spirit;" then are we fools to submit. To be sure there are some disadvantages that we do not know as yet how to overcome, but there are none that we cannot better. Perhaps we feel handicapped because of certain physical shortcomings. Robert Louis Stevenson's life teaches the possibility of sinking bodily frailty in the success of the will. With the opportunities of today, the disadvantages of a defective education are even more easily cancelled. Education in its wide sense does not mean an accumulation of facts; it does mean the broadening of the spirit and of the intelligence that comes from contact with fine imaginings and noble aspirations, with sympathetic knowledge of what other nations are doing and feeling and thinking, and of the movements that are making history in our own land.

Spiritually, nobody is at a disadvantage, for every man is the master of his own spirit. What at first glance does not seem so evident is that the overcoming of any disadvantage has a social and economic result. Every physical change that tends to prepossession, every addition to the mental equipment that increases usefulness, every accession of spiritual power attracts congenial people whose acquaintance helps on social or business preferment. It is but another example of the truth that the most ideal is the most practical.



#### A PALATABLE REMEDY.

She was a charming girl just out of the High School, and he was a progressive young fellow studying in the Medical School. In the eyes of their parents they were very young, but that seemed to them no valid reason against an engagement. On the contrary. As long as she was willing to wait and he was willing to work youth was all in their favor. So she wore a pretty ring and waited, and he rolled up his mental sleeves and worked, and neither of them realized that what they were doing was not their making but their marring. For the girl waited, standing still mentally the while. She learned to cook and sew and manage a house, and she purred contently as she thought of the prospective cottage where she should practise these accomplishments, but she never reflected that her husband was to be a man who would demand a more intelligent companion than a cook and a sempstress. And the medical student worked—how he worked! Not only did he acquire facts—he learned to meet emergencies, he studied men and their values, and life and its economies. He broadened week by week, but he never gave a helping hand to the little girl waiting so patiently. The result was that the intimacy of marriage soon revealed to him that she was "stupid," and disclosed to her that he was not sympathetic with her interests. It was a long time before either of them felt







any personal responsibility about the situation. Each blamed the other, and the bitterness grew.

It is always the growth of bitterness and then the growth of indifference that lead to the troublous times of marriage, whether the mentally inert be the wife, content with her pans and needles, or the husband, absorbed in business with no further breadth of outlook. And matters go from bad to worse unless both unite to apply the remedy, mutual yielding, mutual effort, mutual interest. In the case of the doctor and his wife a clear-eyed outsider tactfully made the right appeal in proposing that they take up together the Chautauqua Reading Course, and that home was saved.

Nor was their case unusual. When it was suggested to the pastor of a large church in a busy city that he give up his active part in the work of the C. L. S. C. as a relief from the pressure of his many duties, he refused promptly and firmly.

"That work is my contribution toward straightening the problems of the home that lead to 'incompatibility of temper' and the divorce court," he declared. "I have seen so many mentally unequal couples brought together in a common intellectual interest that I feel that what I am doing as the leader of our circle has a usefulness far beyond what appears on the surface. It raises the wife above the drudgery that is a necessary part of housework, it awakens the husband from the routine of money-making, and it unites them on a common ground of pleasant occupation and mental uplift. No, indeed, the leadership of the Circle is not what I shall give up if I must give up anything."

Facing the truth is a good beginning of the cure of evil, and when the cure is effected by a remedy so palatable as offered by the C. L. S. C., he is wise who sets about immediate healing.

#### CHAUTAUQUA IN WINTER.

The woman who insisted that it always rained in Amsterdam because it had poured during her two days' stay



Chautauqua in Winter: The Hall of Philosophy.



Chautauqua in Winter: The Ravine.



Some of the All Year Round Chautauquans.



Meeting-place of the Oneonta Circle, South Pasadena, California.

there may have her counterpart among the visitors of Chautauqua who have seen it only in summer garb. To those people it will prove something of a shock, perhaps, to learn from the pictures in this Round Table that it "is not always May" inside the fence, although they must admit that it is splendidly beautiful in December. They may be equally surprised to see that the activities of the C. L. S. C. are promoted during the winter by a large corps of workers of whom a few are shown in the photographs.



#### FIRST CHRISTMAS IN THE HALL OF CHRIST.

On Christmas morning there was held in the Hall of the Christ at Chautauqua a service which was the first of its kind to be given in that building. Dr. S. Hamilton Day of the local church gave an address which was entitled, "Predicted by Prophets" and which was illustrated by the copy of Sargent's "Prophets" on the wall.

"The present is the child of the past," said Dr. Day. "To trace this connection is the function of human wisdom. Standing upon the high vantage ground of the pres-



View from South Pasadena.

ent we can describe the past; but who can stand never so high and say what the future will be? Wherever men are able to tell the future with any degree of clearness, it is because God has communicated this knowledge to them.

"Somewhat allied to the prediction of the prophet is the vision of the seer, a form of prophetic power common but not universal. Vision creates institutions which nourish and systems which uplift. It is one of God's methods of education. 'Where there is no vision the people perish.'

"Vision is not the same as the predictive power of the prophets. In vision there is not as distinct a seeing as that which accompanies prediction. The seer feels rather than sees. It is conviction more than knowledge, and the conviction does not shape itself into as clear an objective reality. In prediction the prophet is able to portray. He borrows every form of human expression. Prediction is the work of prophesy made more sure. The modern tendency to underestimate the predictive element in prophesy receives correction from a living scholar who writes during this present year (1909) that 'The lives of the Hebrew prophets were saturated with prediction.' The mission of the prophet was not to his own generation, but to all generations.



South Pasadena High School.

Prophecy as prediction was the voice of Hope. It was in a time of prophetic silence that someone has said, 'The world has lost his youth and the time has begun to wax old.' Then hearts of faith recalled the predictions of the ancient prophets; then men looked forward with happy expectation to the time when the Restorer should appear.

"Deep in the prophets' sacred page  
Nations beheld their coming Lord."



#### LETTERS FROM 1909.

The first installment of letters from 1909 letter circles has reached the Round Table through one of the letter circle secretaries. The following extracts show something of the lives and surroundings of several of last year's graduates.

A Brooklyn member writes: "I feel that Chautauqua has really changed my life—it certainly has changed my outlook, and since joining the class I have studied and read with new zest. The spiritual uplift counts most." From Talladega, Alabama, comes the following: "This has been an unusual Christmas for us in the South—all ice, sleet and snow—fourteen degrees above zero." The writer's Christmas dinner was cooked by a "befo' de wah" cook, and she





South Pasadena Library.

describes in detail the gay holiday season in the South. A teacher says: "My school work is very interesting this year. I have two classes in French and two in German, one in Ancient History and one in Drawing, so I subscribed for THE CHAUTAUQUAN as I am confident of receiving from it instruction and accurate facts connected with subject matter of history and art." The president of 1909 writes from Littleton, Mass.: "As for our home, it is so interesting just now that it would be hard to tell you how much we enjoy it. We live in a country town of 1,200 people, and from our piazza we look over the town common covered with stately elm trees and maples, and see the town hall, a low English building; on the opposite corner is the white village church with its tall graceful spire, and beyond, the beautiful little brick library, and yet beyond, the country store, etc." A Pittsburg man writes: "I feel that these letters to our scattered fraternity which is now, after the glorious holidays at Chautauqua, engaged in the strife and conflicts of this weary and busy, but after all, lovely world, will have a tendency to revive the grand thoughts and the noble sentiments enkindled at Chautauqua by solemn service, or stirring statements of lecture or sermon,



Live-oak at South Pasadena.

or some deep and beautiful passage in classical music." A Southern woman gives a telling description of her old home in the following manner: "It is one of the few plantation homes of the colonial style which remains just as it was in ante-bellum days. Before it came into the possession of my mother's family four generations ago, it was a wayside inn at which the coach-and-four stoppèd on its route between Macon and Columbus. Our sitting room in this rambling old house of ten rooms is eighteen feet square, with low ceilings, high narrow windows with tiny frames, hand-made doors, mantels almost above reach, and a wide, open fire-place. But as I write I am seated on the balcony of the front colonnade. The afternoon is perfect, there is not a cloud in the sky, and the air is about the temperature of an August noon at Chautauqua."





*"THE VOICE OF THE PINES."*

This beautiful picture which hangs in Alumni Hall was given as a memorial of Miss Peebles to the Class of 1900, not of 1909, as the types declared in the January number.



## C. L. S. C. MOTTOES.

*"We study the Word and the Works of God."*

*"Let us Keep Our Heavenly Father in the Midst."*

*"Never be Discouraged."*



## C. L. S. C. MEMORIAL DAYS.

OPENING DAY—August 1.	SPECIAL SUNDAY—May, second Sunday.
BRYANT DAY—November 3.	INTERNATIONAL PEACE DAY—May 18.
SPECIAL SUNDAY—November, second Sunday.	SPECIAL SUNDAY—July, second Sunday.
MILTON DAY—December 9.	INAUGURATION DAY—August first Saturday after first Tuesday.
COLLEGE DAY—January, last Thursday.	ST. PAUL'S DAY—August, second Saturday after first Tuesday.
LANIER DAY—February 3.	RECOGNITION DAY—August, third Wednesday.
SPECIAL SUNDAY—February, second Sunday.	
LONGFELLOW DAY—February 27.	
SHAKESPEARE DAY—April 23.	
ADDISON DAY—May 1.	



## OUTLINE OF REQUIRED READING FOR APRIL.

## FIRST WEEK—MARCH 26-APRIL 2.

In THE CHAUTAUQUAN: "Woman in the Progress of Civilization," Chapter VII. "Woman in the Era of Revolution."  
In the Required Books: "Social Life at Rome," Chapter V. "The Slave Population."

## SECOND WEEK—APRIL 2-APRIL 9.

In THE CHAUTAUQUAN: "Social Life at Rome," Chapter VIII. "The House of the Rich Man in Town and Country." "The Friendly Stars," Chapter XIX.

## THIRD WEEK—APRIL 9-APRIL 16.

In THE CHAUTAUQUAN: "A Reading Journey through Egypt," Chapter VII. "Esneh, El Kab, and Edfu."  
In the Required Books: "The Friendly Stars," Chapters XX and XXI.

## FOURTH WEEK—APRIL 16-APRIL 23.

In THE CHAUTAUQUAN: "Historic Types of Architecture." VII. "Greek Doric Architecture."  
In the Required Books: "Social Life at Rome," Chapter IX. "The Daily Life of the Well-to-do." "The Friendly Stars," Chapters XXII-XXIV.

## SUGGESTIVE PROGRAMS.

## FIRST WEEK.

1. Review and discussion of "Woman in the Progress of Civilization," Chapter VII. "Woman in the Era of Revolution."
2. Paper. "Mary Wollstonecraft and William Godwin." (See article in Warner's Library; Pernel's "Life of Mary W. Godwin;" Browning's poem, "Mary Wollstonecraft;" "John Adams and Mary Wollstonecraft" by E. L. Cary in *The Lamp* for February, 1903.)
3. Roll Call. Gemini and Orion in Art and Literature.
4. Review and discussion of "Social Life at Rome," Chapter VII. "The Slave Population."
5. Reading from Library Shelf in this number.

## SECOND WEEK.

1. Review and discussion of "Social Life at Rome," Chapter VIII. "House of the Rich Man in Town and Country."
2. Roll Call. Life and writings of Ovid. (See articles in encyclopedias and biographical dictionaries and in the Warner Library.)
3. Review and discussion of "Friendly Stars," Chapter XIX.
4. Paper. "Women as Astronomers." (See H. S. Davis in *Popular Astronomy*, vol. 6, pp. 129 and 211; J. E. Gore in *Scientific American*, March 16, 1901; Singleton in *THE CHAUTAUQUAN*, vol. 14, p. 340; H. L. Reed in *New England Magazine*, new series, vol. 6, p. 165; E. Lagrange in *Popular Science Monthly*, vol. 28, p. 534.)
5. Summary of article on "The Woman Suffrage Movement in Great Britain."

## THIRD WEEK.

1. Reading from "A Reading Journey through Egypt," Chapter VII. "Esneh, El Kab and Edfu," illustrated by a map-enlargement of the Nile at these points.
2. Oral summary of accounts of Esneh, El Kab and Edfu in Erman's "Life in Ancient Egypt;" Moldenke's "New York Obe-lisk;" Lane's "Modern Egyptians."
3. Paper. Alexander the Great and Egypt. (See Plutarch's "Alexander;" Mahaffy's "Empire of the Ptolemies;" Wendel's "History of Egypt.")
4. Review and discussion of "The Friendly Stars," Chapters XXII-XXIV.
5. Chalk Talk. Circumpolar Constellations. (See Serviss's "Astronomy with an Opera-Glass;" Guillemain's "The Heavens;" Chambers' "Handbook of Astronomy.")

## FOURTH WEEK.

1. Review and discussion of "Historic Types of Architecture," Chapter VII. "Greek-Doric."
2. Roll Call. Famous buildings of Greece. (See Smith's "Students' History of Greece;" Tucker's "Life in Ancient Greece.")
3. Review and discussion of "Social Life at Rome," Chapter IX. "The Daily Life of the Well-to-do."
5. Reading from Edwin B. Frost's "The Wandering of the Pole" in *The World Today* for November, 1909.

## TRAVEL CLUB.

## FIRST WEEK.

1. Roll Call. Career of Alexander the Great to the time of his subjugation of Egypt. (See Plutarch's "Alexander;" Smith's "History of Greece;" Grote's "History of Greece;" Thirlwall's "History of Greece.")
2. Reading. Condition of the Egyptians at the time of Alexander's conquest from Mahaffy's "Empire of the Ptolemies," Chapter I, and "Ptolemaic Dynasty."
3. Paper. "Alexander in Egypt." (See Mahaffy's "Empire" and "Dynasty;" Moldenke's "New York Obelisk;" Lane's "Modern Egyptians;" Wendel's "History of Egypt;" Sharpe's "History of Egypt," vol. 1; Baedeker.)
4. Map talk illustrating the above paper.
5. Paper. Ptolemy I as Satrap. (See Mahaffy's "Empire;" Sharpe.)
6. Composite story by members of the club concerning the reign of Ptolemy I (Sorter) after he became monarch. (See Mahaffy's "Empire" and "Dynasty;" Sharpe; Josephus; Baedeker.)

## SECOND WEEK.

1. Reading. Coronation of Ptolemy II (Philadelphus) from Mahaffy's "Empire," Chapter IV, or Sharpe, vol. 1, Chapter VIII.
2. Paper. Internal and naval improvements made by Philadelphus. (See Mahaffy's "Empire.")
3. Roll Call. The temples of Philadelphus (as Philae, Pithom, Sebennytus, Naukratis) the Museum and the Library. (See Mahaffy's "Empire" and "Dynasty.")
4. Paper. Outline of the reign of Ptolemy III (Euergetes). (Mahaffy's "Empire" and "Dynasty;" Sharpe; Baedeker.)
5. Recital. The Story of Josephus, the tax-farmer. (See Mahaffy's "Empire;" Josephus.)
6. Sketch of reign of Ptolemy IV (Philopator). (See Mahaffy's "Empire" and "Dynasty;" third book of Maccabees; Sharpe; Baedeker.)

## THIRD WEEK.

1. Roll Call. Names connected with the accession of Ptolemy V (Epiphanes). (See Mahaffy's "Empire" and "Dynasty;" Sharpe; Baedeker.)
2. Paper. Sketch of the reign of Epiphanes. (See Mahaffy's "Empire" and "Dynasty;" Sharpe; Baedeker.)
3. Reading from "The Decree of Memphis" (the Rosetta Stone). (See Mahaffy's "Dynasty.")
4. Oral report of reign of Ptolemy VI (Eupator). (See Mahaffy's "Empire" and "Dynasty.")
5. Paper. Antiochus and Philometor. (See Mahaffy's "Empire" and "Dynasty;" Sharpe.)
6. Paper. Cleopatra II and Ptolemy VIII (Philopator neos). (See Mahaffy's "Empire" and "Dynasty.")
7. Paper. "The Temples of Ptolemy IX (Physkon). (See Mahaffy's "Empire.")

## FOURTH WEEK.

1. Paper. Summary of the reign of Cleopatra III and her sons Philometor, Soter II (Lathyrus), and Ptolemy Alexander. (See Mahaffy's "Empire" and "Dynasty;" Sharpe.)

2. General discussion of the character of the period and of the sovereigns, based on (1) and on reigns of Berenike III. Ptolemy XII, and Ptolemy XIII (Auletes). (See Mahaffy's "Empire;" Sharpe; Baedeker.)
3. Reading from Shakespeare's "Anatomy and Cleopatra," the characters distributed among the circle members.
4. Summary of "Greek Life from the Papyri" by Goodspeed in the *Outlook* for July 11, 1908.
5. Paper. The famous Cleopatra. (See Mahaffy's "Empire" and "Dynasty;" Ferrero's "Greatness and Decline of Rome," vol. 4; Sharpe.)



#### ANSWERS TO SEARCH QUESTIONS ON MARCH READINGS.

1. The quotation is one of Shelley's most admired sonnets.
2. Arnold Boecklin was a landscape painter, born at Basle, Switzerland, in 1827.

1. Giovanni Boccaccio was born and died at Certaldo, Italy (1313-1375)). He lived at Florence and at Naples. He served the state as ambassador and delivered lectures, but he is best known as the author of the "Decameron" ("Ten Days"). This book is a collection of stories told by a group of people who have fled from the city to avoid the plague. Several of them were utilized by Shakespeare as the basis of plays. 2. In Rabelais' "History of Gargantua and Pantagruel." Pantagruel is the King of the Dipsodes and the son of the giant, Gargantua, notorious for his great appetite. 3. Cornelius Heinrich Agrippa was born at Cologne in 1486 and died at Grenoble in 1535. He was a philosopher, a student of alchemy and magic, and the author of several works on science and philosophy.

1. Sidon in ancient times was the oldest and most important city of ancient Phoenicia until it was surpassed by Tyre. It was destroyed in 351 B. C. because it revolted against the Persian King and it was razed several times during the crusades. It is now called Saida and has about 15,000 inhabitants. 2. Syenite is a rock made up of feldspar and hornblende and sometimes has an admixture of quartz. The same name was given by Pliny to the red granitoid rock quarried at Syene in Egypt. 3. A cubit was a linear unit originally equal to the length from the thumb nail to the elbow. The royal Egyptian cubit used in the construction of the Pyramids of Gizeh was 20.64 English inches. The Roman cubit was 17.4 English inches. 4. An Andro Sphinx was a figure having the body of a lion with a male human head.



#### SEARCH AND REVIEW QUESTIONS ON REQUIRED READINGS FOR APRIL.

##### REVIEW QUESTIONS ON "A READING JOURNEY THROUGH EGYPT," CHAPTER VII. ESNEH, EL KAB AND EDFU.

1. What are the leading features of the ruins of Esneh? 2. What was the ancient importance of El Kab? 3. Of what value to us is the tomb of Pakeri? 4. What historical knowledge is given by the tomb of Admiral Ahmos? 5. What was the "City of the Hawk?" 6. How does it happen that the temple at Edfu is "the best preserved building of the ancient world?" 7. Describe its holy of holies.



"WOMAN IN THE PROGRESS OF CIVILIZATION," CHAPTER VII. "WOMAN IN THE ERA OF REVOLUTION."

1. Mention the struggles of various kinds in Europe which marked the development of the State. 2. Compare and explain the differences between the changes in France and those in England. 3. Explain the rise of the middle class. 4. What was the attitude of the State to the individual? 5. Discuss the growth of individualism. 6. Explain the theory of natural law. 7. Show how the demand of women for participation in the government is an outcome of this theory. 8. What were Rousseau's views with regard to women's duties? 9. For what did Mary Wollstonecraft plead? 10. What was the result of the better education of women upon social intercourse? 11. Upon the production of literature? 12. Discuss the reaction that followed the revolution. 13. What was the position of woman under the Code Napoleon? 14. Show how democracy includes recognition of the demands of women.

"HISTORIC TYPES OF ARCHITECTURE," CHAPTER VII. "GREEK-DORIC."

1. What should be the content of the highest form of art? 2. What is the cause of the perfection of Greek art? 3. Why was the temple the nucleus of Greek public architecture? 4. What causes influenced the choice of temple sites? 5. Describe the ancient shrine of Apollo at Delos. 6. What is the importance of this ruin to the student of architecture? 7. Explain the step by which the temple plan was enlarged. 8. Of what was the Doric architrave the outcome? 9. What is meant by an Order of Architecture? 10. Trace the likeness between the Doric and the Egyptian column. 11. How did contact with the Persians affect Greek architecture? 12. Describe the archaic column. 13. What changes were made during the Transition Period? 14. Describe the Parthenon. 15. What other important architectural examples date from this period? 16. What were the characteristics of the debased Doric? 17. Explain the development of the frieze. 18. Show the relation between the wooden and the stone entablature.

SEARCH QUESTIONS.

1. Who were the gods Khnum, Satet, Neith, Horus? 2. When did Theodosius rule and why was he called the "Great"? 1. Who was Condorcet? 2. What were the literary activities of Zschokke? 3. For what is Mary Somerville known? 4. Of what was Mary Astell the author? 1. Where was the Island of Aegina? 2. What is meant by "Doric"? 3. In what district of Greece was Delphi? 4. Where was the sacred island of Delos? 5. What was the significance of placing the entrance of the temple of Apollo on the east? 6. In what aspect was Athena (Minerva) worshipped in the temple of Athena Nike? 7. What was the name of the section of Greece in which Argolis was situated?



NEWS FROM READERS AND CIRCLES.

"Individual readers are interesting folk," mused Pendragon, shaking out his handkerchief and refreshing his eyeglasses. "They lack the stimulus that comes from association and from mental friction, yet they keep persistently at it. Listen to this from Moravia, N. Y.:

"As a librarian with every afternoon and evening occupied,

and also a housekeeper which places a heavy mortgage on the forenoon, there has been no period of my life except when a normal student, when I had more limited time. My work has been accomplished by arising in the morning at five o'clock and taking my hour for reading at that time, and when the mercury has been coquetting with zero, I have fully realized what it was to work in the "cool of the day." "

"Brrrr," shivered the reader from Houston, Texas. "That is a courageous woman! I see," she continued, picking up the letter, "that she has followed the outline given in *THE CHAUTAUQUAN*. I did that for two years, but since I was reading by myself, without any opportunity for discussion, I often disliked to lay down a book at an interesting point in order to take up another part of the suggested lesson. My plan for last year and this has been to read the books through, one at a time." "Not a bad idea," said Pendragon. "Solitary readers often have to arrange their reading to fit in with their other duties. Many confess to doing the work at irregular hours." "As the spirit moves and opportunity offers," put in the Illinoisan from Hampshire. "I have no stated time for reading, either," admitted the man from Somerville, Massachusetts. "I have to depend on the long winter evenings to do most of the reading, for during the day I work at the Boston navy yard, and after hours my time is pretty fully occupied at a suburban place I've bought. What with carpentering, laying and cementing walls, digging driveways, pulling up stumps, caring for a flock of hens, and doing my own housekeeping, there's not much leisure till snow flies."

"He must have had plenty of leisure since he wrote that," commented Pendragon, dryly. "Most people give a definite amount of time to their work, even if they must read at irregular hours," he went on.

"I devote a part of at least three evenings a week to the reading," said a member from Amsterdam, New York. "It was my experience that with regular application I could do better work in less time," declared the reader from Danbury, Connecticut. "'As thy day so shall thy strength be'—not a year's work in a day but a day at a time—and the reward, steady growth, true progress, a never ending fulfilment."

"That seems to be the feeling of the writer of this pleasant letter from Independence, Missouri, who describes herself as 'garrulous because of Chautauqua enthusiasm.' She says: 'I devote most of my evenings to the work and such other spare moments as I may have. Before taking up the regular Chautauqua reading on a country I read a good history of that country as a sort of skeleton or framework on which to group the later facts

which I may gather. Then I read some books of travel which usually reveal present-day conditions, then historical novels, biographies, and literature by the authors of the country. By this time I am ready for the required reading which is a sort of summing up of matter gone over previously.

"To help me fix dates in my memory I am arranging a chronological table,—dividing a large sheet of paper into columns, one for each country, and putting down the most important events in its history, so I can see at a glance, contemporaneous events all over the world. As Greece had so many distinguished men whom I wished to associate with their proper period I devoted one column to them with dates of their births and deaths when obtainable."

"There is a teacher in Elkland, Pennsylvania, who keeps a rotebook on the course and illustrates it with sketches of Egyptian designs. She sent me some drawings," said Pendragon.

"She must have an annual increase of interest in the Chautauqua course, just as I do," said the Springfield, Illinois, reader. "I take especial enjoyment in telling my little grandson about the pictures." "It is a bromide to say that it doubles pleasure to share it," said Pendragon, "but I receive daily letters that confirm its truth. Here is one from Knoxville, Tennessee: 'Two of the teachers here have taught in Egypt, and we have enjoyed the Reading Journey together,' and a young woman in Oakland, California, says, 'I am and have been reading the books to an elderly gentleman here in the office, who is nearly blind.'" "I talk over the books with my wife," said the reader in Westchester, New York. "And I with a friend," cried the Bethel, Connecticut woman. "The members of the family have access to the books and at odd times we have discussed different points of interest," added the Texan.

"Teachers are finding a great deal of helpful material in this year's work," said Pendragon. "I often use the pictures in school," said the Hampshire, Illinois, reader. "I am an eighth-grade teacher," Pendragon read from the letter of the Elkland reader, "and I use the 'Reading Journey through England' in the class room as I also used the 'Reading Journey through Spain,' and others.

"This teacher studies the pictures in the magazine by a thorough method," continued Pendragon. "She says, 'I study the pictures by using my imagination. I visited the Metropolitan Art Gallery of New York, this summer, so when I study a picture I imagine I see the very thing, color, size, etc. I also memorize certain ones, then look at the pictures with the names covered and describe them to myself. I have made a list of the pictures, that go with a certain article, then try to reproduce it without referring to the magazine.'"

"Everybody gets something out of the course, but the thorough people get the most, without doubt," commented some one with such a rueful intonation that everybody laughed. "We can't all be as energetic as the busy wife and mother in Staunton, Virginia, who gets up an hour before breakfast to do her reading, and does each lesson twice," returned Pendragon soothingly, "but if we feel the fascination of what we read the trouble is how to stop reading, not how to begin. In Winona, Indiana, they are telling a good story. Professor Esary said that one morning his brother came into his room and just to get rid of him, Mr. Esary said, 'If you are going to stay here I'll read you a book of Homer.' When he had finished his brother said, 'Now I'll get even with you and read you the next.' So they went on reading alternately and that which began in banter carried them on until 4:30 in the afternoon, forgetful of dinner, and they were only brought back to the working day world by friends coming to see if they were sick."

"I want to read you this delightful letter from South Pasadena," said the Californian. "It is from a member of the Oneonta Circle: 'Ours is the only C. L. S. C. in this vicinity, I think. The near proximity of mountain, canyons, and beach tends to make nature study and pleasure excursions rather than literary work, our recreation. Several of us who had received our inspiration in the Middle West Chautauqua center, Des Moines, regretted for a while the Chautauqua privileges of the old home, and then decided that the only way to get a Chautauqua atmosphere in the far west was to make one."

"So we found a few more ladies who *did so miss their "back east"* reading circles, and started a Chautauqua circle with ten members. We chose for our name a beautiful local one, Oneonta Chautauqua Circle."

"A leader is chosen for each text book, and one for each series of magazine articles. We are fortunate in having some excellent talent, and our new circle promises to become both popular and profitable."

"Ours is but a small city on the much traveled highway between bustling Los Angeles and beautiful Pasadena, but our environment is delightful. Foothills and bungalows and orange groves are our immediate surroundings and the "eternal hills" of the Sierra Madre range our view to the northward. The view from one of the foothills of South Pasadena shows Mt. Wilson and Mt. San Gabriel in the background, and to the right the snowy peak of Mt. San Antonio. Our High School building is a beautiful example of classic architecture. The librarian is a friend to our new circle, having told one of our number to tell the Chautauquans to suggest to her any books we may wish added to the library. I think the Round Table

readers will be interested in the picture of the oak, a grand old monarch, estimated to be anywhere from 500 to 2,000 years old. It is a fine specimen of the live oak so familiar and so beloved here. One of our Chautauquans saw the same species in Italy last summer, and informs us that this is undoubtedly the sacred ilex of ancient literature. Partly hidden from view by this oak is a typical California bungalow, the home of one of our members and the meeting place for our circle. I send a picture of the long living-room in this bungalow where every Tuesday Oneonta Circle meets for a delightful afternoon. Pleasant as these home meetings are, we expect to grow until we shall need some public place for our meetings."

## Talk About Books

GUATEMALA AND HER PEOPLE OF TODAY. By Nevin O. Winter. L. C. Page & Company, Boston. Pp. 307. \$3.00.

This has neither the merits nor the defects of a book written by a life-long resident. On the other hand it is distinctly other than the journal of a careless traveler written on his journey, edited immediately on arrival, and put at the earliest moment thereafter on a ready waiting press. It has, we think, decided advantages over the usual book of either of these sorts. It is well written, in a serious, appreciative, but judicial manner, after "a tour through Guatemala and Honduras" and "a careful reading of the available literature upon those countries." So it has the freshness of interest of a stranger's observations with at least something of the maturity of one who knows and has reflected. History, natural conditions, material development, picturesque aspects of life, and social tendencies are all dealt with. The book is provided with a convenient map, is printed in attractive style, and has numerous illustrations. It is a fitting companion to "Mexico and Her People of Today" by the same author.

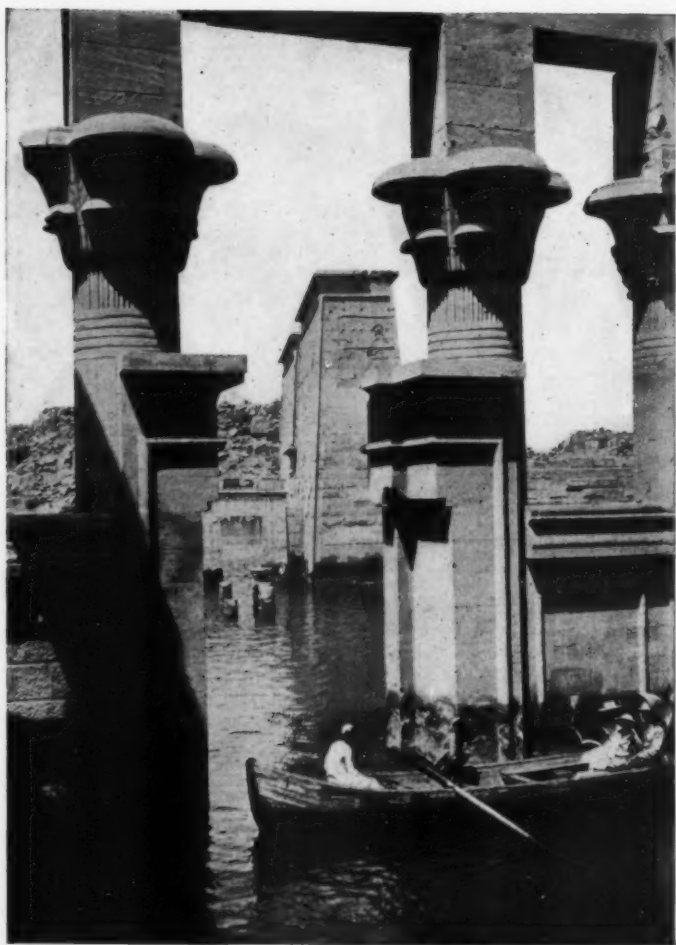
THE NORMAL CLASS MANUAL OF OLD TESTAMENT HISTORY. Asa S. Goodrich. New York: Fleming H. Revell Co. Pp. 155. 50 cents net.

The author says that this book is a result of twenty years' experience in Bible teaching, carefully recorded and set in order. One can hardly imagine such a book resulting from improvisation—it

is too compact, too well organized, too rich in illustrative values, comparisons, knowledge peculiarly germane to the matter treated, devices and expedients which could not tumble all together, ready-made, into the most fertile mind. A thoroughly discriminating review of the book must come, if at all, from someone who is himself experienced in the same field of teaching and who has gone through a study series with a class, taking this chart as his guide. There are merits, however, of which even the hurried reviewer becomes aware. The whole is suggestive in that humanly imaginative way which links old times with new and throws light from each on the most humanly interesting things of the other. One need not have a class in mind to become fascinated with the book, composed largely as it is of the jottings which belong to an outline, yet both informing and stimulating to curiosity. And that the material for discussion is in these simply worded hints or queries would occur to one who had not so much as read the title of the work. In manner, it is neither heavy nor pedantic on the one hand, and on the other it is far from the folly of thinking that live "normal" young people will be long satisfied in Bible study or elsewhere by mere superstitious ecstasy. It is modest, yet confident of the value of what it has to offer. "The Canon," "Revisions," "The Temple," "The Synagogue," "Geography," "Bible Contradictions," are lesson titles taken at random. The things that intelligent, properly reverent young laymen desire to know are educed by brief introductions, discussions, questions with Bible, literary, or other references. These are examination outlines, not designed to be followed slavishly but to be helpful.

We think this little manual will become indispensable to many of those for whom it was intended—teachers of normal and advanced Bible classes.

Library of  
MICHIGAN UNIVERSITY



Island of Philae. Floating through the flooded Kiosk (since the building of the Aswan Dam). (See "A Reading Journey through Egypt," page 184.)